

# THE CHRISTIAN CENTURY



EASTER  
NUMBER

## The Christian Century

Published Weekly by

The New Christian Century Co

235 East Fortieth St.  
Chicago, Illinois.Entered as Second-Class Matter Feb. 28, 1908,  
at the Post Office at Chicago, Illinois,  
under Act of March 3, 1879.

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Subscription price \$2.00. If paid strictly in advance \$1.50 will be accepted. To ministers, price \$1.50, or if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

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# The Christian Century

Vol. XXVI

CHICAGO, ILL., APRIL 6, 1909.

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## The Minister and the Confessional

From the days of the great reformation it has been clearly understood that it is no part of a minister's duty or privilege to institute a confessional. One of the first dangers recognized by Protestantism in the machinery of the Roman Catholic Church was the right of the priests to probe into the private lives and consciences of their people with the effective instrument of auricular confession. This danger has not diminished, but rather grown with the years. The secret and unholy thoughts of the heart are little cleansed by being poured into the ear of another, especially when that other is a fellow sinner, and quite as likely to be moved by curiosity or baser motives as by the paternal sentiment of guardianship and discipline which could alone give sanction to so perilous a rite.

Nevertheless, every minister is called upon at times to become a father confessor to some distressed soul. There are doubts which cry out for the comfort of assurance; there are sins which clamor for confession. There come times in the lives of men and women struggling toward truth and a holier life when nothing but the pouring forth of their inmost souls to some sympathetic listener can lighten the burden. To whom should they be able to intrust such sorrows, perplexities and sins, if not to the man of God who is their father in the faith, the shepherd and bishop of their souls? Thus, without any formal establishment of the confessional, but as the only means of bringing relief to men and women whose troubles are greater than they can bear, the minister finds himself now and then intrusted with the deep mysteries of other lives, the joys or sorrows which lie at the very foundation of their being.

It need hardly be said that the true minister of the Gospel will neither invite nor repel these confidences. To invite them would too often result in unnecessary and even perilous interviews with people, especially women, who by reason of morbid states of mind would delight to relate real or imaginary troubles for the sake of securing sympathy, and even for purposes less praiseworthy. A minister cannot too sacredly guard his inner life as well as his good name which is so easily tainted by any rumor of confidences which are either unnecessary or questionable.

On the other hand, he cannot repel them if he is persuaded that the motive is good and that help can be rendered. To turn away at such a moment might be to give over a sorely distracted soul to the haunting peril of doubt or the black abyss of despair. The right decision at such a moment is one of the problems upon which he may well seek the counsel of the truest and most loving human companionship, and beyond all else "the wisdom that cometh from above." It is a notable and humiliating fact that ministers are more frequently the victims of misplaced confidence than any other class of men. This is due both to the cloistered and protected lives they live, and to the confidential relations in which many people, particularly women, once more, seem to hold them.

To what kind of a minister may all important confidence be intrusted? Certainly not to the frivolous sort, who could render no help. Nor the gossipy sort, who could not be trusted to keep to himself the secrets disclosed. Nor the pompous sort, who would only accept the confidence as a tribute to his own importance and merit. Nor the evil-minded sort, who would gratify his curiosity without affording help. One in trouble might almost as helpfully tell the first stranger met upon the street as a man of either of these varieties, or others that might be named.

The only man who can be safely and wisely made the confidant and confessor of the sinful and the troubled is the man whose nature is a compound of humility, piety, wisdom, discretion, sympathy and invincible secrecy. Where any of these qualities are lacking, there can be no assurance of good as the result of such confessions.

No minister worthy of the name can ever listen to the broken words of confession without a deep and humbling sense of his own unworthiness, and a consciousness that only by the grace of God is he delivered from the necessity of making the same confession. Those who know most of the abysses of the human heart, and how hard a thing it is to shut the gates upon sin, learn to be very gentle with the erring, considering themselves, lest they also be tempted.

Above all things should the absolute secrecy of such disclosures as are made under these conditions be guarded as a man would guard his honor or his life. The minister who would reveal to another the confidences made known to him as a spiritual adviser and shepherd, betrays the most sacred trust committed to his keeping. Such a man is unworthy of the position he disgraces as a minister of the Gospel.

These reflections are suggested by a recent episode in this city. The pastor of one of the Protestant churches was approached by one of the women of his congregation with a request for help and a confession of sin. The nature of the sin is of no moment. It may have been a transgression of the moral law, or only a consciousness of failure to live the fullest Christian life. Instead of fulfilling his office as a counsellor and helper, the minister disclosed the facts to the officers of his church. The matter, of course, became public, the worst possible construction was placed upon the woman's confession, another minister was involved in the growing scandal, the public press seized upon the story as admirably calculated to awaken and gratify a prurient curiosity, the congregation was rent into factions, the entire denomination to which the church belonged was disgraced, and the cause of Christ suffered in the house of its friends. At the present time it seems likely that the unhappy affair will be taken to the civil courts. "Behold how great a matter a little fire kindleth."

All this scandal and reproach was the result of one preacher's inability to hold his tongue. The evil that this indiscretion has wrought will not be overcome in a generation. It is hard, no doubt, to keep a secret. To be aware that one knows facts that would cause a sensation is to be seriously tempted to misuse those facts. Particularly is this the case when the motive of the public good can even in the remotest way be invoked. But the minister must understand that the confidences committed to his keeping are the result of his sacred office, and are not his to disclose. Great as have been the abuses of the confessional in the Roman Catholic Church, it is the rarest of events that a confession thus made is ever betrayed. The conscience of the priest is bound as with bands of steel not to reveal what is thus communicated. Protestantism has no occasion to create for itself a confessional. But when its ministers are called upon to hear the sins and troubles of their people, it is the first and most elemental of their duties to regard these disclosures as sacred beyond all hint of betrayal.



## The Trend of Events

By Alva W. Taylor

### GETTING RID OF BAD OFFICIALS

The ordinary corrupt politician counts, that once he is in office, he can continue therein until the end of his term at least and by proper manipulation of office and contracts and police remissness, keep himself there while dealing corruptly with the people's money. At least he will have a full term before anything can be done. The "Recall" has been advocated for some time as a just and expeditious way of preventing the corruption of public trust by an official. It virtually makes his tenure contingent upon honesty and the confidence of the public. A minority may petition for his recall. Usually there is an honest and an interested minority. They must specify legitimate reasons for the recall or else opposing factions could cause untold trouble. Once the recall petitions are filed a new election must be held and in it the protested official may contest again for the office and appeal to his record. If he is worthy and can show good reason for inviting public confidence the public will quickly rally to him; for the American public, once it is aroused to a question of right and wrong, generally loves justice. Los Angeles has recently demonstrated the method, and the utter desertion of the protested mayor attested to the legitimacy both of the method and of this particular use of it. Chicago proposes to adopt it in her new charter. Los Angeles' experiment will encourage all our graft ridden cities to try the expedient. It ought to be adopted for legislative as well as executive office. It would be very wholesome as a means of keeping a legislator interested in his constituents' welfare more than that of some powerfully lobbied special interest.

### A DIRIGIBLE WARSHIP

A few days ago Count Zeppelin, Germany's venerable inventor of the solid dirigible airship, "flew" 150 miles with twenty-six men on board. This is his new vessel which cost \$100,000. He remained in the air several hours and it is claimed his ship can make as high as 50 miles per hour and remain aloft for many hours. The Kaiser is reported as determined on a complete fleet of these new and formidable warships. Zeppelin says he has demonstrated the feasibility of his air-craft as a means of transporting troops and carrying munitions of war as well as that of a bomb carrier and terrific torpedo craft. Germany will spend millions in this new war business; France is putting much money into the Wright's new aeroplanes; England is both watching and building; our economical Uncle Sam cannot raise the money. It costs him too much for other luxuries or perhaps he will let others pay for the experiments and he will buy the sure thing.

### SCHOOL ALL THE YEAR ROUND

For some years clubs and philanthropic associations have been managing "Vacation Schools" in the large cities. Philanthropic innovations have generally to be introduced by philanthropists and demonstrated, then the government will take them up. Chicago's school board will take charge of all the Vacation Schools hereafter. They have demonstrated their worth. They are really play schools. Healthful recreation is made to carry with it a lesson each day. These efforts will also help to get the play idea introduced into the school all the year round. The play idea is simply the idea of leading into instruction by means of natural childish interest. The child will do well anything he likes to do. He likes to play above all else. Is not there then the golden road by which he may be led into all usefulness? Let instruction be combined with his play instinct and directed to creative effort.

### CITY HOMES FOR VICTIMS OF THE "WHITE PLAGUE"

Mrs. W. K. Vanderbilt is leading in a new philanthropy. It is no new thing to build model tenements and there are many homes for consumptives furnished by charity. The combination of the two is Mrs. Vanderbilt's original means of mercy. She proposes to build, in the heart of New York City, model tenements for families in which there is some poor victim of the great white plague. This will prevent the necessity of separating the family and allow the afflicted one to continue as a contributor to the family income, while at the same time surrounding him with every sanitary precaution and giving him expert medical oversight. The best expert medical oversight will be provided and

every precaution taken to both cure the afflicted and prevent others from contracting the disease. Mrs. Vanderbilt will spend \$1,000,000 in these homes and they will be an inestimable boon to families of moderate income who are so unfortunate as to have a loved one stricken with the scourge of tuberculosis.

### TEMPERANCE AT THE WHITE HOUSE

By the special request of President Taft, no wines were served at the inaugural ball. Let us hope he will extend the mandate to the White House tables and put not there "the bottle to his neighbor's lips." Here the new president can render untold benefit to the greatest moral reform of the times. His action will give immense moral support to a question which depends utterly upon moral influence. It is here that religious sentiment ought to cluster, rather than around questions of the president's orthodoxy. Let him be a Unitarian if he honestly holds that way. That is an intellectual question. This other is a moral question and being such is vitally religious. Instead of excusing one in a high office on the theory that he must, perforce, follow "society custom," would it not be better to demand that he initiate and enforce moral example?

### THE PARIS STRIKE—THE WORKER'S "BILL OF RIGHTS"

Paris has experienced a complete tie up of means of verbal intercommunication. Mail, telephones and telegraphs are included in France under a department of the interior and their control, as governmental activities, is in the hands of a Department chief. This chief has been one Simyan and he has tried to manage his department like a military chieftain. He was one side to all common matters between employer and employees and there was no other side—for there is in reality no other side unless the entire working body are as one in meeting the employing side which is always as one. Whatever detailed grievances were presented by the workers and whatever else is asked for while the strike is on, it is well understood that the whole protest is against the arbitrary principles embodied in Monsieur Simyan. In other words it is a strike for a "bill of rights" for employees wherein they demand the right to be heard in their own behalf and to have a say in their own business and to stand on equal terms in all matters that pertain to the mutual task with their employer. Clemenceau grants their real contention, they grant the minor demands, the government is saved and the cause is won.

### "THREE ACRES AND LIBERTY"

Some time ago Bolton Hall issued a little book with the above title. It ought to bring joy to many a weary city worker and man with a family and no job. It ought to be welcome news to the man who wants a change and has little capital, or who would like a chance to be his own employer after his prospects of ever getting a larger salary or a business of his own in the city is gone. It ought to become a campaign for the self-relief of workless city homes and the poor, for the wornout and semi-invalids. Now Mr. Hall has organized "The Little Land League" and a new self-supporting social service is inaugurated.

### A MISSIONARY WEDGE

Now that Turkey is opening to all things new and the leaven of modern civilization is working so rapidly, missionary figures take on a rare interest there. The Mohammedan is proverbially the most difficult of missionary prospects. He is a fatalist and a fanatic generally, and if he could be won it has heretofore been worth his life to let it be known. Turkey is not all Mohammedan, nor even to an overwhelming extent so, but missionary work has been difficult because of Turkish oppression both of the missionary and the native who was subject to Islamic power. With the general public understanding of the Turk and his ways it will be surprising to know that there are 483 foreign missionaries in the empire, and that they have the help of 1,600 native workers. Preaching, teaching and healing are carried on at nearly 500 different places and there are 182 organized churches with over 20,000 communicants to say nothing of the adherents. There are 48 hospitals and dispensaries and 226,000 cases were treated last year. Perhaps the greatest activity is that of education by school and press. There are 7 seminaries, 11 colleges, 68 boarding and high schools, and 573 common or day schools, and they instruct a grand total of 35,000 pupils. Roberts College, near Constantinople, in point of influence and extent of work done, is one of the most notable educational institutions of Christendom. At Beirut, in Syria, is one of the greatest



missionary plants in the world. There are industrial and medical schools as well as churches and common schools. Perhaps the most notable of this mission's institutions is its great printing press. In one year it printed over 22,000,000 pages and put the material into

hands where it would do the most good. The adherents to the various churches of the 15 societies working there number about 80,000, so there is really a Protestant population of about 100,000. This is but the entering wedge.

## EDITORIAL

Readers of THE CHRISTIAN CENTURY will deal gently with the editors, we are sure, if an occasional sermon gets itself printed in our pages. When it is remembered that both editors are pastors of churches we feel that we can presume on the "forgiving spirit" of the reader if we do lapse occasionally into the pulpit order of literature, especially if we promise not to do so very often!

The Ministerial Association of Eureka College provides annually a series of addresses by some pastor or teacher who spends a week of the closest contact with the young men. This year W. F. Richardson, of Kansas City, has been asked to perform this service. He will be in Eureka the week beginning May 10, speaking twice each day. His afternoon Round Table Talks are on these subjects: The Preacher, The Pastor, The Message, The Man. "Mark Hopkins on one end of the log, the student on the other" is the ideal that will be realized in these conferences.

After the Chapman-Alexander meetings in Springfield, Mass., the churches of the city published a request that all organizations, whether secular or religious, in arranging for public meetings of any kind, have respect for the standing date of Thursday evening on which all the churches hold their mid-week services of prayer. No community need wait for a revival to awaken extraordinary interest as a warrant for this kind of action. It would be a wholesome thing to do anywhere; and would dignify the prayer-meeting in the eyes both of the community and the church people.

The article by Dr. B. B. Tyler on Gipsy Smith gave a shock to our editorial nerves when we read it first. Our exchanges have been unanimous in their praise of the Gipsy's work in various cities and in the chorus of approval we have discerned many Disciple voices. No more keen observer than Dr. Tyler has spoken, however. He knows what to look for in an examination of evangelistic results. Added to his keen perceptions and balanced judgment all our brotherhood knows of his deeply sympathetic attitude toward Christian evangelism. Therefore, while his article reveals Dr. Tyler's characteristic courage in criticising what nearly everybody else seems to be praising, we feel that his suggestions have to be reckoned with, and we hope every reader will at least give him a fair hearing.

Dr. Arthur T. Pierson, the editor of the Missionary Review of the World and one of the personal associates of Mr. Moody during his life, has recently written in The Record of Christian Work, an article severely arraigning the evangelism of the present generation. He contrasts the old evangelism as represented by Wesley, Whitfield, Nettleton, Finney and Moody with that now in vogue, which, he says is "attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising, and systematic puffing, spectacular sensationalism, dramatic novelties, and sometimes doubtful complications with secular and political issues." He emphasizes the fact that modern evangelism is increasingly costly and that it makes so much of numbers that most numerical estimates are exceedingly misleading as to the real value of the work done. Mr. W. R. Moody, son of the great evangelist, in commenting editorially on Dr. Pierson's criticisms of current evangelism, endorses his statements and points especially to the spirit of sensationalism and commercialism that seems to dominate much evangelistic work in our day.

That wily angler, the editor of The Christian-Evangelist, has succeeded in getting a "bite" from a good sized Presbyterian fish, The Interior. A paragraph on the baptism question was the bait. The Christian-Evangelist called The Herald and Presbyterian's attempt to get the eunuch baptized by sprinkling "such a fantastic trick as would make the average higher critic turn pale." The latter paper, it seemed, had arranged a nice little "fountain" by the roadside so that when Philip and the eunuch drove up the affusion-baptism could conveniently take place, but by no possibility could the Ethiopian be immersed. Now, The Interior concedes the validity

of the stricture made by the Christian-Evangelist in this instance, admitting that "the story certainly indicates that the eunuch experienced immersion at Philip's hands, though there is more than a chance that he wasn't submersed as Baptists and Disciples would today require." But The Interior "comes back" at the Christian-Evangelist, innocently declaring that "in the baptism of the Philipian jailer 'Luke's simple story' just as clearly indicates that the mode of the rite was sprinkling or affusion." We have seen many fish caught with this bait, but we never saw it taken so unsuspectingly as the always alert Interior is taking it just now. We doubt if we have the heart to watch Dr. Garrison make the landing!

It is hard for our good brethren of other denominations to realize that the great meetings held nowadays by the Disciples are "on the square." The actual number of additions to the membership of a single local church is so often as large as the total number of "conversions" in a union meeting involving from ten to twenty-five churches that our neighbors cannot believe their eyes. Suspecting something wrong they have recourse to the most obvious explanation: these Disciples are proselyting from other folds! A Des Moines correspondent of the Standard (Baptist) reporting the dedication of the University church's new auditorium and the Scoville meetings with over 1,500 accessions, says, "Pastors of other flocks find it expedient to keep watch and ward over their respective folds, as a 'proselyte of the gate' counts the same as a convert from the 'outer court' with these brethren—in Iowa at least." All we have to say is that we believe the basis of this insinuation lies in the imagination of the correspondent, and that if he attempted to furnish specific cases in point he would be made to appear ridiculous. Our curiosity is piqued, however, by a parenthesis in his report. He says, "The Church of Christians is enjoined by order of court from using the name 'Christians' in this city." That would be interesting news to us and our readers. We would like to hear when and for what cause such an injunction was issued.

It is apparent that there is a growing interest in the union of Baptists and Disciples in many places. The recent Congress of Baptists, Free Baptists, and Disciples, held in this city, emphasized the possibilities of this movement. Advices from a number of preachers who are quietly promoting such union with the Baptists in our own localities give reason to believe that a practicable step is being taken toward joining these two closely related bodies of Christians. To be sure there are differences between Baptists and Disciples which have historic significance. But there are differences between Baptists and Baptists and between different groups of Disciples as well. It is not too much to say that when two churches, Baptist and Disciples, possess the spirit of consecration to the purpose of the kingdom of God, they are closer together in ideals and activities than either one of them might be with other churches of their respective communities. It is at least significant that so many Disciples are thinking most earnestly of local solutions to the problem of a divided church and are attempting to promote such coöperation and union with the Baptists as shall bring in the happier day. The success of the union at the Memorial Church of Christ in this city, which is the result of joining the First Christian Church and the Memorial Baptist Church about a year ago, has led many people, both Baptists and Disciples, to believe that the time has come to study the whole question from the standpoint not of the union of denominations, but the union of individual churches where the local needs and opportunities suggest such action. The plan adopted at Memorial Church is serving as a basis for such study in a number of localities.

A number of churches have voluntarily asked to be admitted to the Living Link column in the support of missionaries in the Home field. Some of these churches but a few years ago were being supported by the American Christian Missionary Society. Having passed through the trials and tribulations of the mission field, they have boundless sympathy for those placed in like position, and their first thought is for those that suffer in like manner.

The Living Link plan is a sensible plan of work, and we are not

surprised that the churches are coming more and more to adopt it. It brings the whole church into a sense of personal relationship with a definite portion of some great Home field. The congregation is thus enabled to get acquainted with the missionaries actually occupied in building up the cause in remote places. A church which has its assistant pastor in some new field in the West as well as in India or Africa is a church that is bound to be of potent influence in the local community.

We have not seen a clearer cut or more adequate statement from any candidate for municipal office than that made by former Lieut. Governor Sherman, in his campaign for Mayor of Springfield, Ill. Mr. Sherman has only recently taken his residence in the capital city. He won the Republican nomination by a lead of only twenty votes. He now pledges himself to Sunday closing of saloons, separation of the liquor business from gambling and the social evil, and the suppression of wine rooms and all law breaking. He declares that the Illinois license system is on trial. Unless it is demonstrated that the saloon can be conducted under legal restraint there will be no saloon, he says.

"I want to be elected," Mr. Sherman declares, "but I would rather be thrown into the political discard than secure my election on any platform other than the enforcement of the law. If you don't want the statutes and ordinances obeyed don't elect me."

"I can afford to be beaten on this platform," he said with emphasis, "but you can't afford to beat me."

Speaking on the question of the Sunday saloon, Mr. Sherman an-

nounced that so long as there was a statute or an ordinance against it he was unalterably opposed to it. Then he added that there wasn't much prospect of changing the statutes.

He continued:

"You saloonkeepers are more industrious than God Almighty. He rested after six days. You never rest. He worked six days. You want to work seven. He made man unto the image of himself and after that he rested. I ask you whether you have not in six days time enough to sell all the booze to the human beings that have a thirst without wanting to run overtime on the holy Sabbath?"

"You should be satisfied without wanting to run overtime on the holy Sabbath. The Sunday closing law is not only the law of holy writ, it is not only the law of morals, it is the law of human health. It is not civil law. It is police regulation. It is the law laid down for the health, the peace, and the good government of men."

"You ought to observe it. Every man ought to observe it, and you are about the only occupation I know of who refuse to obey it."

Mr. Sherman's sincerity is unquestioned. It would be interesting to know just how much the great Sunday revival in Springfield has done to give the candidate the courage of his convictions. No candidate for mayor in that city has ever given such pledges with any hope of being elected upon that sort of platform. The campaign, running as it does contemporary with the Tabernacle meetings, and terminating when they terminate, may be regarded as registering the civic impulse derived from the work of Mr. Sunday.

## Presumptive Proof of Christ's Resurrection

AN EASTER SERMON

By Charles Clayton Morrison

TEXT: "Whom God raised up, having loosed the pangs of death: because it was not possible he should be holden of it."—Acts 2:24.

Jesus Christ was a man. Whatever else he was let us never let that fact be obscured, or twisted, or in any way rendered unreal, or dubious. We believe that he was divine, that he was the Son of God, but the beginning of our thought about him considers him as a man. Our first acquaintance with him is as Jesus the carpenter of Nazareth in Galilee, a good man and gracious. Our final judgment upon him is that he is none other than the Son of God. But we must make sure that our thought about him does not begin with a doctrine of his divinity, but with the fact of his humanity. For if we bring to him minds that are pledged to a fixed doctrine, we may, and likely will, misread the facts. But if we start frankly with the fact of his humanity, the obvious, unquestioned fact, our doctrine of his divinity and our attitude toward him as divine is much more likely to be correct than if we approach the fact through the doctrine.

### Christ Entered Fully into Human Life.

It was Christ's conscious purpose even as it was God's purpose for him to enter fully into human life. It behooved him in all things to be like unto his brethren. To be the Messiah for mankind, it was necessary for him to experience our human life upon all its levels, and it is precisely this that Jesus did. He passed through all the normal stages of human development. He came into the world by natural birth. He came into possession of his knowledge by the ordinary processes of education. He was a child, subject to the authority and nurture of his parents. He related himself normally to the social institutions of his time, the church, the state, the customs. His normal human life is disclosed in his being a toiler, a worker at the occupation most typical of all work. He entered into the gladness of life; he was not a recluse, a hermit, a mere voice out of the wilderness as was John his fore-runner, but he moved among his fellows with a free mastery of the formalities and conventions of social intercourse. Serious he was, but never morbid. Sympathetic and sensitive, but never melancholy. He was an acceptable and responsive guest at feasts, and with all the earnestness of his temper we cannot think that he was a kill-joy. Little children came to him as we cannot think of their running to Socrates or Moses or John the Baptist. He was genial, accessible, hearty, radiant with kindness, and yet he carried in his heart the burden of his neighbor's grief and sin, with a pain the exquisiteness of which has never been matched. Here we have a man indeed; one living in the broad, common-places of human life. Jesus was not different from men, he was like men. He was not unique, but

universal. His uniqueness is his universality. He is the ordinary man of history, the world's supreme commoner.

### Death the Great Human Commonplace.

But Christ's identification of himself with humanity is disclosed not only in his life, but in his death as well. Death is the great human commonplace. It is the lowest and broadest level of human experience. It is in death that our differences fade out, and men stand revealed as brothers absolute. It is the one catholic event in human life. The death of Jesus therefore put him into relation with man at the deepest level. This is what St. Paul has in mind when he pictures, in the Philippian letter, the condescension of Jesus. He was the Son of God, equal to the Father, but without any reputation as such he came into our world and took the form of a man; yea, of a servant of men. He humbled himself, submitting to death, even the death of the cross.

So when he came forth on the third day from the sleep of death, he was as if born anew. He is not born a man as at Bethlehem, but the Son of Man. His Easter birth was not of a woman, but from the womb of humanity. The angelic announcement at Bethlehem was that one had been born into the human family. The Easter angel announces that one had been born out of humanity into the glory of God. For faith, therefore, Easter is the real Christmas. Christmas is the beginning of Easter. Easter is the perfecting of Christmas. The manger receives the Son of God; Joseph's new tomb gives up the Son of Man. All the experiences of human life were his, and he becomes the world's Savior by his resurrection.

### Dare Faith Come to the Test?

Our hearts wish to be assured of this so wonderful event. Not only does historic Christianity get its first impetus from the faith of the early disciples that Jesus arose from the dead, but our own faith would lose its most supporting prop were belief in his resurrection shaken. How shall we satisfy our hearts? Hugging our belief to our breast with the stubbornness of faith alarmed, shall we refuse to examine the evidence lest its inadequacy and weakness be exposed and our belief destroyed? Or shall we honestly face the evidence? Certainly every one of us wishes to be honest with the facts. Certainly not one of us wishes to carry in our soul a superstition which when the time of need comes will fail us.

And yet if we undertake to examine the resurrection narrative



we are almost dismayed unless we chance to be scholars ourselves and possess great confidence in our own judgment. For we do not find the wise ones in agreement on these narratives. There is great difficulty apparently in piecing them together. Our scholars have a hard time of it in giving legal prestige to the direct evidence. How, then, shall we who can examine the direct evidence in a merely casual way have any firm ground for our belief? And assuming that we are interested deeply enough to thoroughly sift the direct testimony at the end of the Gospels must our faith be held in abeyance until this intellectual procedure is finished?

#### Must Faith Hang on Logic?

Obviously the faith upon which our soul's eternal interests depend cannot hang on so brittle a thread as a logical process. Logic is so precarious, the intellect is so often mistaken, that not one of us feels like entrusting to its care the precious goods of our soul. Even in a court of law the evidence is of two sorts—direct and presumptive. Direct evidence is microscopic, detailed, specific, limited to those things having immediate connection with the event under investigation. In presumptive evidence the court endeavors to conceive the situation as a whole in order to determine whether the alleged event would likely have occurred. Is the event utterly impossible in the light of the whole situation? Or is it probable? Was the current of things moving in the direction of that event? In short, is the presumption in favor of, or against, the likelihood of the event in question?

Now, it is of prime importance to regard the presumptive evidence in connection with the resurrection of Jesus from the dead. If we simply sit down and read the gospel narratives of the resurrection, we have difficulties and discrepancies in the various accounts and, besides we of today have the scientific prejudice against any such literature whatsoever. We read of other resurrections in other literature, and we do not think of taking them seriously; we do not even give time to weigh the evidence; we simply will not listen to such preposterous testimony as that. The first thought of a modern man if he simply listens to the account that a man died on the cross, and was laid away in the tomb, and the stone was rolled against the door, and was sealed, and a guard put over it, and after thirty-six hours the friends of the dead man came back to the tomb, and found the guard gone, and the seal broken, and the stone rolled away, and the crypt in which the body had been laid, empty, while the burial clothes remained as they were originally placed, his first thought is that somebody has lied, or, if not that, somebody has been deceived.

#### Resurrection to be Taken in Connection With Christ's Entire Life:

But if one takes into account not just the direct evidence borne by the witnesses, but the life and character and consciousness and work of the man who died and is alleged to have risen, one finds the direct evidence taking on a new color. When we ask, Was there anything remarkable about this man who was buried in this new tomb? and, Was there anything remarkable about the men who now speak this testimony of his resurrection? we are following a clue in our search for the truth, which will lead us into an attitude of mind in which we are, at least, willing to entertain the direct evidence long enough to let it make good if it can. And this is the important point of view to which to lead the modern mind. The time was, when the miracles of Jesus were the proof of Jesus' divinity, and the resurrection of Jesus was the great proof of his Sonship to God. But in our time, to the average mind, the miracle is a dead weight to Christianity all around. Many a man says, "If you simply had Jesus Christ without the miracles, I could be a Christian, but," he says, "I can not believe the miracles," and if you read to him the evidence of the resurrection, you find him impatiently, and somewhat perversely, shrugging his shoulders, as if to say, "Well, I can't answer you, but I don't believe you."

The scientific habit has fixed itself so firmly in the typical mind of today that men firmly deny the reality of miracles, or give them only poetic prestige in their thought. The evidence, therefore, that the modern man must have in order to take miracles at all, is the presumptive evidence. He must think of the miracles in their relation to Jesus, and especially must he think of the Easter miracle in its relation to the central figure of that alleged event. But when you think of the miracles of Christ as *his* miracles, what is more natural than that, being the man he was, he should be able to perform them. And when you think of the resurrection as not the resurrection of a man only, but the resurrection of the man Jesus Christ, it becomes a probable event, it takes on a credibility which it can not have to our minds when regarded simply as a brute fact for which we have certain direct testimony. Christ

is the guarantee of his resurrection. A greater miracle, we feel, would be worked, if he had not risen, than was wrought in his resurrection. His rising from the dead was to prevent a miracle.

#### Such as He Could Not be Holden of Death.

Living such a life as he lived, possessing his unique consciousness of oneness with God, passing through temptations and pains without one moral lapse; the one flawless flower in the garden of humanity, the one man who lived his life through and felt never an incipient impulse to pray, "God forgive me"; possessing a spiritual consciousness of the highest order, and yet lacking that sense of sin which the holiest saints of the world have felt more keenly than the most brutish sinner, he suffered the bitterest fate that is possible to man, not on account of any harm that he had done, or any fault that could be found in him, but because of his very goodness, because of his unimpeachable holiness. Who can look on such a one as he hangs upon the cross, and cries, "It is finished," and believe that it is indeed finished? Is this all of such a life as that? Are we living in a universe which produces such a being, and then so wantonly destroys it? Our souls revolt at the conception. It is not finished. We will not let our universe suffer the indictment of such a tragedy without giving it a chance to justify itself. The God of the universe is bound to justify himself against such a crime, and the resurrection is the justification. As the apostle said, "it was not possible for him to be holden of death." Faith in the resurrection, therefore, is a demand of our moral nature based upon the moral character of Jesus. What kind of a universe is it that we live in, if such a man as Jesus does not rise from the dead? We do not believe in it just because we have been convinced by an evidence that a jury might consider, but we assert that the moral presumption is that Jesus Christ should rise, and while the scholars are tinkering with the evidence to fit it piece by piece into a whole consistent story, our faith does not tremble, for we feel that, however the details are to be connected one with another, the resurrection itself is a fact inevitable.

#### "Thrice Blessed Those Who, Not Seeing, Yet Believe."

And this is why Jesus said to Thomas when he appeared before the skeptical disciple, and showed him his hands and his side, and gave to him, and overwhelmed him with, the most conclusive sensuous evidence, until Thomas fell upon his face and cried, "My Lord and my God"—this is why, I say, that Jesus, in blessing Thomas for believing upon the strength of sensuous testimony, thrice blest all those who, having not seen, yet believed. The reason for this abounding blessing upon those whose proof in the resurrection comes through faith, and not sight, is clear in the light of what we have just said. For in the proof that comes through faith is involved the assertion of one's deepest moral nature. It means the justification in the soul of each man of the moral universe in which he lives. The presumptive evidence can weigh only with the man whose moral appreciation sets the right estimate upon Jesus' character and worth. To the man who does not care for the things that Jesus Christ embodied in his character, and illustrated in his walk and work, the presumptive argument is without force. But to the man who sets supreme store by the things of the spirit which Jesus so wondrously embodied and illustrated, paying the price of the cross that he might be true all the way to the highest, the presumptive argument is well-nigh final and sufficient. When Mary comes, excited, with her story, when Peter and John come with theirs, such a man does not say, as Thomas said, "I will not believe," but, "I thought it must be so, even so." He is not staggered. He would stagger if the resurrection were not true.

#### Faith in the Resurrection a Moral Achievement.

Faith in the resurrection of Jesus, therefore, is a moral achievement upon the part of the man who possesses it. It is not simply that he is overwhelmed by evidence, but he simply will not have it otherwise, evidence or no evidence, it *must* be that such a man as Jesus, even though they nailed him to the cross, yet lives. It is not possible that death could hold him. It is a blessing, therefore, to any soul, thoughtfully to accept the resurrection by faith; because to believe that he rose from the dead implies a moral appreciation of the character and worth of Jesus, that lifts one as nothing else does into spiritual fellowship with him.

You can easily imagine how, after the evidence came to Thomas' senses, and he could not but accept the resurrection fact, he himself was overwhelmed with a sense of shame. "O," he must have said to himself, "how I wish I had been man enough, disciple enough, to have believed when they told me that he had risen." Now, that he sees the Master, and touches him, and hears his voice, the moral value of the victory of faith over his doubt is not his, but instead



a certain self-pity that he had not been large enough, and true enough, and had not understood his master well enough to have believed without sensuous testimony. He is convinced, yea, beyond peradventure; but how much better it might have been had he been convinced through faith, and not through sight. How much more keen the glory of that moment when his Master came into his presence, had he been able to say, "O! my Master, I knew that thou wouldst rise, I knew that it was not possible for death to hold thee."

#### The Historic Fact Rendered Significant by the Moral Fact.

However it may have been with Thomas, it is true for us that the resurrection must be a moral demand before it can be to us a historic fact. The presumption that it could be true, the faith that it must be true, is the highest religious and moral ground on which we may assert that it is true. So to each man of us the resurrection transpires in our own experience before we believe it as an event which took place nineteen hundred years ago. The resurrection belief is a tremendous moral assertion of our souls, as well as the emergence of a historic fact in the past. There is nothing to be gained by weighing testimony in a legal manner, but by weighing moral values in a spiritual manner everything is to be gained. And is not this characteristic of all faith that is at all religious? We so often mistake faith as the belief of testimony of one sort or another, but that is not faith at all. The devils have that kind of faith, and tremble in the possession of it. But faith that is Christian is not simply a belief that the universe is thus and so, but a demand that the universe *shall* be thus and so. The supreme evidence for God is not the argument of the intellect, but the demand of the soul that needs God, that hungers and thirsts after God, that "panteth like the hart after the water-brooks" for Him. The belief in the immortality of the soul is not a result of testimony borne in overwhelmingly upon the intellect. For the student of the history of thinking the arguments for immortality one after another have failed; and who knows but our arguments in which we trust today, may be discredited tomorrow. But we believe that death does not end all, because we will not have it so. We will not admit that our universe is one that reckons so flippantly, so wantonly, with its precious human cargo. Faith does not concern the *intellect* primarily, but the *will*, primarily. "He that willeth to do his will, shall know about the teaching, whether it is of God." It is not possible for death to hold Christ, it is not possible that our's is a Godless universe, it is not possible that the soul dies as a candle is blown out. We simply will not have it so, and that is faith.

#### Easter Sunday the Holiday of Faith.

Easter Sunday, therefore, is the holiday of faith. It is the day when faith revels in the objects of its confidence. For with Christ's resurrection are bound up all those dear and precious interests of our lives. Therefore, faith in Christ's resurrection is faith in our own immortality, and the immortality of those who are dear to us, and of all mankind. The sense of the incompleteness of our life, and of the life of those who have gone from us, is most poignant indeed. If we could feel that the life that passes out of our world is rounded off, that it had completed itself, that its possibilities were exhausted, we would then not demand from our universe the fact of immortality. But because we see little children taken away, because all those wondrous possibilities of childhood are nipped in the budding, because we see some noble youth suddenly vanish from the very threshold of a career that promises great usefulness and great inspiration to himself and the world, we feel that though our prayers are yet unanswered, and though these souls pass out into the dark, they are in the keeping of a kindly God who graciously nurtures their broken lives into completion.

#### The Tragedy of Uncompleted Life.

But it is not simply of the young that we have the sense of incompleteness, but of the aged as well. Every Bismarck and Tennyson and Emerson and Gladstone and Leo Thirteenth feels in his own consciousness the immortality of his unused powers. Man is the creature of two worlds. He is adapted to infinity. He is hard to please. This life does not satisfy. Its edges are not gathered up; its meanings are not made clear. There must be something more. We try to conceive the something more; we make pictures of it; we build our city of precious stones, of gold, and light, and rivers, and trees, and flowers, and no night, and no tears, and no death, and no more pain, and we bring our picture to the scientist, and he says, "It can not be," and we bring it to the philosopher, and he says, "There is no proof for it." But we know that it can be, we know that it must be, we know that it is not possible for it to be otherwise.

#### Perhaps Faith is Creative as Well as Perceptual!

And, O brother mine, suppose that it turns out that the reality of the immortal life for you and for me depends upon our believing in it, depends upon our faith that it is possible, depends upon the demand that we make of our world, that it shall be that kind of a world that does take account of these infinite worths and interests of our spiritual life. Suppose it comes to pass that the man who believes that God is, finds God, and the man who believes that heaven is, finds heaven. Suppose that it turns out that heaven's very existence is a *creation of faith*, that to see reality depends upon someone's believing in it, then it shall be revealed that faith is no caprice, no matter to be turned flippantly away from, but is the very method itself by which the moral universe is being created and will be created.

#### Gaining Our Standards of Value in Experience With Christ.

What then is the condition of our having faith in our resurrection? Evidently to set a high enough value on our moral worth, on our character, on our manhood here and now. And how shall we set a high enough value on our moral worth? By setting a true value upon the worth of Jesus Christ's character. And how may we know that we are setting a true value upon Jesus Christ's character? Ah! There is only one way, and that is by having fellowship in his life's experience. If we walk with him in the valley we shall find the victory in the values which spelled victory to him. We can reign with him neither in the constant sense of triumph which he carried in his breast, nor in the glorious revelation of his triumph at the tomb's door, unless we suffer with him. The power of his resurrection is given only to those who have fellowship in his sufferings.

#### What is it to "Accept Christ"?

Faith ever comes back to practice, for its justification. You cannot stand outside the life of Christ and understand it. You cannot know that he is the Son of God until you accept his human life as your life, his way of thinking about God and brother man as your way of thinking. To accept Christ is not to accept a doctrine that he is the Son of God, but to commit yourself to his way of living. And the knowledge that he is indeed God's Son is the crown and prize of such an acceptance of him. But to accept his way of living as your way of living is to go with him on the path of service, self-denial, temptation. It is to go into the night with him to pray. It is to meet the misunderstanding and the hate of men. It is to keep clear in your soul the difference between the flattery of men and the approval of God. It is to count no cause just that rests upon unjust means for its realization. It is to hold it true that your life is planned by God for you, and that no insolence is so despicable as the moral insolence of setting your plan up against God's plan, your will against His will.

To be in fellowship with him is to listen while he speaks, to learn from him, to take his yoke—not one he gives you, but the one he himself wears, to bend the back to suffering with his word upon your lips—"Thy will be done," to say to your soul: It does matter whether I am happy or successful, but it does matter that I be noble, that I be worth somewhat to God, that I advance his work.

This is to have fellowship in his sufferings, this is to have a cross of one's own, nay, Christ's own cross. This is to gain the power of Christ's resurrection.

#### Greatness Enough to Appreciate the Greatness of Christ.

Do you believe that a man who walks thus sublimely through time can doubt eternity? Do you believe that, possessing enought greatness in himself to appreciate the sublimity of Jesus, he can believe that Jesus Christ could fail to rise? Such a man would say, No! Impossible! Death cannot hold him! He would not be disconcerted at the worst the scientists might do, or the critics. There would be that in him which, if the Bible closed its record at Calvary, would write out for itself the story of that Easter morning. He would be sure that here, at least, whatever happens to other men, is one man whom death cannot hold.

Strong Son of God, Immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

Yea, Christ is risen!

Because Christ must rise.

It is not possible for Him to be holden of death!

## OUR CHURCH MEN

By John R. Ewers

### Manly Convictions

Last week we considered one real man, this week let us look at another, and as it happens, another governor. Last Sunday afternoon ex-Governor Hanly of Indiana, hero of many temperance fights, spoke to 2,000 men in this city. The stale phrase of the conventional evangelist would be literally true in this case for "hundreds were turned away." Hanly is a great man. He is also real. He is as brave as Arnold Von Winkleried. He is a politician crucified for righteousness' sake. He is a Christian gentleman, who reads his Bible out loud in his own home every night he is there. He says he believes in prayer, consecration and sacrifice, for these are the pillars of the church. He paid a glowing tribute to the church. He believes in her majesty and in her ultimate victory. He does not hesitate to speak, however, concerning certain blemishes in the modern church. He said that conviction was lacking. The church does not have as solid convictions as formerly.

### Too Many Tin Soldiers

What the modern church needs is to be committed to some great worthy cause for which she is willing to pray, consecrate her sons and daughters and for which she is ready to sacrifice. He said that we had too many tin soldiers in our ranks, too many men appear only on dress parade. He seemed to think that men who had convictions which they valued more than office, money or selfish ease were exceedingly few. But he said that one man with great enough conviction, who was made strong by prayer, and consecrated wholly to his task and who counted sacrifice as nothing, could change a civilization and mold a nation. Such a man could hold back with his own hands a deluge. Oh, I tell you, he believes in the power of convictions.

It was a tonic to hear him. It does one good to meet a hero. It is mighty stimulating to feel the strength of one who has looked calmly into the hideous face, dark with passion, of the most damnable and desperate foe America knows, and who has looked without fear and who has defied without hesitation. I am hopelessly a hero worshipper, and when I see a man like Hanly my soul goes out to him. Oh, how your quibbling theologian, your literary dilettante fauces before such a man of deeds and valor. Men worth while have convictions and men with convictions are doing things in the field of social righteousness. We need our students who have brains, for they are our architects, but we need even more skilled master workmen who can build the temple of justice and mercy. The universities with honest, capable and consecrated students must furnish the plans and hold up the ideals, while the rugged, honest and valorous fighters and builders out in the world must see these visions and fight and build.

### Enthusiasm Created by a Great Task.

I believe Hanly is right when he says that the church needs today the conviction of a great task. I agree with him that that task just now is the bringing in of a temperance reign. One sweep of the great right arm of the church and the deed would be done, the dragon would be slain. But for want of the conviction the church does not act. We all know that the only way to keep a congregation alive is to have some tremendous work just ahead. Thus the building up of a great Sunday-school, the paying of a debt in a limited time, the raising of money for a Living-Link in the missionary field, the battle for civic righteousness in the community—these and other similar ambitions inspire the local church to heroic activity. "Where there is no vision, the people perish."

Now the church at large needs some stupendous task set before it. It must be some

real movement which will challenge people's enthusiasm, and which after all is worth the doing. The cause of temperance is the thing. The saloon is a nuisance and it is disappearing. State after state is swinging into line with either straight prohibition or local option. Behold Mississippi, North Carolina, and Tennessee in 1908! Consider what has been done in Illinois, Indiana and Ohio in the last two years. Prohibition measures are pending in Arkansas, Iowa, Missouri, Nebraska, South Carolina and Utah. Local option is before the legislatures of Michigan, Minnesota, Nebraska, Nevada, New Jersey, New Mexico, Pennsylvania, Washington, Wisconsin and Wyoming. Fifteen new states hope for prohibition in the very near future. The war is on. We will lose many battles but we will not lose the war. Science is on our side, showing that insanity and crime are caused by intoxicants. We will win. But it will be no child's play. It will require strong men and some will have to die for the cause and more will have to sacrifice place and

money in the war. Yes, we will win, but it will not come because it just happens, we will have to bring it to pass. Now what shall be the attitude of the church? I believe the church will rise to the occasion. There will be no dodging nor running away. The church will save herself in saving the nation. The fight will put iron into our blood and will be the big thing that will save us.

### Faith in a Live God.

We need, as men, other convictions, which are perhaps, primary. We need to believe mightily in a live God. He still and know that God is God. We need to believe in the Saviourhood of Jesus. Let the theologians define divinity for us. Enough for us that he does save us and guide us. The most precious name in this universe is SAVIOUR. We need to have a conviction of the power and conquering capacity of the Christian church. God is for us, who can be against us? No human male can call himself a man unless he has certain convictions that he will live for and if the occasion arises will gladly die for. Remember the words of Canon Doyle, "Have the heart of a lion, and a soul of fire."

## Gipsy Smith in Denver

By B. B. Tyler



The man who is known, throughout Christendom, as Gipsy Smith was born almost forty-nine years ago, in a tent, near Cambridge, England. His father's name is Camelius. His own name is Rodney. He "found" Christ, at a 'penitent form,' in a Wesleyan church, when he was a big boy. After he was seventeen years old he learned to read. Six weeks is the time "The Gipsy" has spent in school. He is not a graduate of old Cambridge! His family is now Christian. A number of members of the household became preachers. Rodney, however, is the most distinguished. When Rodney was a boy his gipsy father made clothes-pins for convenient cash. Rodney peddled them. He possessed a sweet voice and sang for the people whom he visited in the prosecution of his business. After he "found" Jesus he recited the story of his conversion to as many as would listen to his narrative.

### Learned to Sing Religion.

He learned to sing two or three religious hymns. He sang religion as well as talked it, while he peddled clothes-pins. Rodney joined the Salvation Army. In this position he became popular with the people. His admirers and friends presented him a gold watch as a token of their appreciation. For accepting this present he was peremptorily dismissed from the "Army." The people with whom, and for whom, he had wrought were indignant; they raised a snug sum of money, employed "the Gipsy," and hired a hall. "The Gipsy" remained in the place a year or two. Thus the untutored boy, step by step, little by little, became, what is called, "an evangelist." From the beginning Rodney was popular.

### Great Throngs in Denver.

A week ago today, Tuesday, March 30, Mr. Smith left Denver, after a sojourn of two weeks, during which time he preached to large audiences. The audiences in the afternoon numbered from three to six thousand. In the evening he addressed, probably, ten thousand. The management of the campaign was superb; the preparations for the coming of "The Gipsy" were perfect. Everything was done, in advance, that can be done to awaken an interest and secure a hearing. An audience of ten thousand persons, curious and sympathetic, greeted him on his first

appearance in the auditorium. While "The Gipsy" was in Denver, special trains carried multitudes from the neighboring towns to Denver. The word "Gipsy," now used as the front part of Rodney Smith's name, is an important asset. It is a word to conjure with. Hundreds, yes, thousands, went to the auditorium to see and hear "The Gipsy," who would not have gone to see and hear Rodney Smith. The average person had never seen a "gipsy." This was the one opportunity, probably, in a life-time. Tens of thousands went to the meetings out of idle curiosity; the preacher was referred to and spoken of as if he were a freak.

### The Multitude Divided in Judgment.

There is nothing specially attractive about this man, personally. To some, his appearance, and conduct, were repulsive. To uncounted thousands he was at once the saintliest saint, the most heroic hero, and the greatest preacher, that ever was. The multitudes in Denver were divided in their estimate of Gipsy Smith. While he was with us he was the most talked about man in town.

His sermons, from an intellectual point of view, were weak talks. From a biblical point of view they were ditto. Gipsy Smith may understand the Bible; but, if so, he successfully concealed his knowledge while in Denver. A gentleman who was faithful in his attendance, and in service, one of "the workers" in the "Inquiry Room," said, in my presence, the other day: "The Gipsy did not preach a sermon in Denver. His addresses would have been commonplace talks even in a mid-week meeting." "The Gipsy" did not preach, because he cannot. He is incapable of serious thought. For this he is not to blame. He is to be commended. He renders the best service of which he is capable. Of how many can this be said.

### The Religious Results Not Great.

The religious results of "The Gipsy's" visit to Denver, so far as I have been able to discover, are almost nil. I had a talk yesterday with a pastor who was in fine spirits because he had received four persons as a result of the auditorium meetings.

As I meet my brothers in the pastorate I say, "What did you get out of the Gipsy Smith meetings?" The answer usually is, "Nothing."



It was my purpose, before the coming of "The Gipsy," to follow the auditorium campaign with an evangelistic effort, the South Broadway Church assuming that the special interest in things spiritual would warrant such an effort. Passion Week will be appropriately observed—nothing more.

#### Dollar Mark Made Prominent.

The dollar mark was all over "The Gipsy," and his effort, in Denver. Special appeals for money were made in every meeting. One of the pastors was put forward to present the financial feature of the campaign. Again and again "The Gipsy," not satisfied with the presentation, pleaded personally and pathetically for more dollars. Half the money collected was sent to what in this country we call a syndicate, in London. I am reliably informed that the snug sum of \$6,000 was sent to the Committee of the Free Church Council in London; this committee pays "The Gipsy." The remaining \$6,000 was used in Denver to pay for the auditorium and advertising expenses. The last evening "The Gipsy" was with us six thousand persons assembled to hear him lecture. Each person paid twenty-five cents to hear him. Admission was by ticket. "The Gipsy" made an appeal and took a collection! I am informed by a gentleman who was in a position to know whereof he affirms that this offering amounted to \$500. This was not divided!

#### "The Truth About the 'National Free Church Council.'"

The Christian Commonwealth, London, of March 10, 1900, contains, on the first page, an article under the caption, "The Truth About the National Free Church Council," in which there is a strong intimation that "The Gipsy" is in America for "shekels" rather than for souls! The following is from the Commonwealth article: "There is a very large income from the results of evangelistic missions. It is far from satisfactory that such a large proportion of its income" (the income of the Free Church Council) "should be derived from evangelistic services. Complaints are made that some of the smaller places cannot secure the services of the most popular missionaries" (as Gipsy Smith) "who are engaged in the big centers or sent abroad on extended evangelistic tours. It is very questionable policy to send such men across the Atlantic. If we feel that evangelistic zeal were the dominating motive it might be different, but there is the disquieting fact that these missions pay. The intimate connection between revivalism and finance is one that is bound to be faced sooner or later, for comment upon the subject is continually being made in private. Some connection there must be, but it would be well if all such profits were definitely earmarked for purely religious work among the struggling churches."

mitted the spirit of Christ to lead him, has turned discord into harmony and made that house a fit habitation for disciples of his Lord.

There are a few features of this beautiful drama that I wish to note more particularly.

First, The masterfulness of Manson. From the first, one feels the power and equipoise of Manson's personality. He is calm, resourceful, and always gentle. He is never anxious, hurried, or in danger of stampede. There is a great lesson just here. Violent outbreaks of temper, volcanic wrath, envy, malice,—how ill do such things become the Christian life. If we are to be masters of others and of circumstances, we must first master ourselves. Self-mastery is the beginning of a life of overcoming and conquest. Manson is able to conquer this household because he first conquered himself.

#### The Lesson of Brotherhood.

Second, The lesson of brotherhood. Manson is a most gracious exponent of that fundamental teaching of Christ, "not to be ministered unto, but to minister." He makes poor, outcast Robert feel that warm brotherly love that makes the whole world kin. Soon they are addressing each other as "comrade." Manson does not rebuke Robert in so many words, but he makes him ashamed of his wickedness and puts into him a holy impulse to live differently. Men are hungering for brotherhood, hungering for the great brotherly teaching of Christ to find expression in the lives of His followers. Anything in the church that approaches the caste spirit or a cold forbidding formality is as different from the teaching and practice of Jesus Christ as are the bleak, bitter, cold days of January with snow and ice, different from the rare days of early June and ripe red cherries.

#### Possibilities in Christ's Leadership.

Third, The Servant in the House shows the possibility that lies within the reach of everybody who will follow the leadership of Christ. One man who is full of the spirit of Christ can influence a whole office, or a store, or a shop, for good. One really Christlike person can revolutionize a home. The idea of principle emphasized by Manson is a cardinal principle of Christianity. Christ emphasized it over and over again. It is Christian living; "by their fruits ye shall know them." It is an exemplification of such texts as "ye are the salt of the earth" "ye are the light of the world."

#### The Church and the Theater.

In these days of so many demoralizing plays, of so many "problem" dramas that are full of subtle and vicious suggestion, it is refreshing to find such an exception as "The Servant in the House." The problem of amusements is a very vital one and the church cannot solve it by putting the ban on the theater as a whole and thus leave it to pander to a constituency that love the low, the suggestive and the vicious. Because some works of fiction are bad, we do not denounce all fiction. We discriminate. The commendation of the good wherever we see it becomes our duty as well as the condemnation of the bad.

The very next night after this wholesome drama was presented in our city, there came to the same house an "attraction" with one feature that was too brazen even for Kansas City and St. Louis to stand. Yet Bloomington stood for it. Managers furnish the people what they want; what they will pay to see. Undoubtedly, there would be far less of the objectionable on the stage if people were taught to discriminate and avoid some plays as they would a pestilence. The amusement question is here to stay. The many questionable plays that are being produced these days, together with the multiplicity of the five and ten cent theater where thousands

## "The Servant in the House"

By Edgar DeWitte Jones

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness and knows not whither he goeth, because the darkness has blinded his eyes. . . . If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I. John 2:9-11 4:20.

This is the passage of Scripture upon which Mr. Charles Rann Kennedy rests his drama of "The Servant in the House." In every program of the play this scripture appears and it is also on the fly leaf of the book of the same title.

#### The Spell of Jesus.

Verily the spell of Jesus is everywhere to be found. The best poetry; the noblest orations, the most worth-while fiction are permeated with the Christ spirit. The masterpieces of painting and sculpture bear witness to the power and charm of the great Galilean. And now the stage has come under the same spell and lo, one of the popular successes of the hour breathes from first to last the gentle spirit and radiates that all pervading brotherliness of Jesus of Nazareth. In brief, the story of the play is as follows:

The scene is the house of a vicar of the Church of England. His family consists of his wife and their niece, Mary. There are trouble and distress in this house.

In the first place the vicar has an outcast brother whom he has treated shabbily. This brother, Robert by name, is Mary's father, the little girl whom the vicar and his wife love as their very own. Mary has not been told of her father. She does not know what manner of man he is, nor does she know of a certainty that he is alive. Word has been received that Robert is coming back and the information brings consternation to the vicar

and his wife. Nor is this all. There is something wrong with the drain under the church. The sanitary condition is frightful and something must be done at once. The vicar's wife's uncle is the Bishop of Lancashire. He is thoroughly unscrupulous and a rascal, but he is rich and as a last resort they have appealed to him for help though the vicar loathes him and turns to him now much against his own better nature. There is also a mysterious Bishop of Benares of whose great work in India they had heard much. He, too, may help them and his arrival is hourly expected. This is the state of affairs when Manson, the new butler from India, arrives and assumes his duties. Manson is really the Bishop of Benares and he is also the long lost brother of the vicar, Joshua by name, from whom had come no tidings for years.

#### The Christman as the Servant.

Manson is the Christman. He is full of the spirit of Jesus. Indeed the fashion of his garments and his general appearance is strikingly like the conventional portraits of our Saviour. Manson sees at once the situation, and in a quiet, yet masterful manner he begins to set that troubled house in order.

It is Manson who receives Robert the prodigal, and by his kindly fraternal spirit awakens a new and better impulse within him; it is Manson who helps to discomfit and unmask and dismiss the hypocritical Bishop; it is Manson who aids the vicar to be a truer priest of God; it is Manson who melts the stubborn will of the vicar's wife; it is Manson who comforts and encourages Mary, and at last, it is Manson who rights the entire family and brings peace and joy.

As the curtain descends, Manson has just disclosed his identity as Joshua their long lost brother, now Bishop of Benares. Mary has thrown herself into her father's arms. The vicar gives his hand to Robert; his proud wife, now humbled, extends her hand to the prodigal also; the vicar clasps Manson's hand. The Home Harmonized by the Christ Spirit.

Thus they all form a kind of cross, while the vicar sinks to his knees sobbing as one broken yet healed. The servant who had per-

\*Gist of a sermon preached Sunday evening, March 21, in the First Christian church, Bloomington, Ill.



stock to see moving pictures, all furnishes food for sober reflection.

#### Alternative Attitudes for the Church.

The church can take one of two attitudes toward this question.

First, The church can denounce the theater as a whole, profess to see nothing of the good in the institution and advise its members to keep away. This has been and is the position of many sincere Christian workers.

Second, The church can point out the perils of the playhouse, and cry boldly out against certain tendencies; at the same time, frankly conceding the possibilities of the theater for good. Without entering into the matter of whether or not a Christian should frequent the theater (which is a responsibility resting upon each one personally) the church can teach discrimination. This is the position of an increasing number of Christian workers, also sincere and filled with an earnest desire to help humanity.

#### Theater May be Employed for Religious Ends.

For my own part I do not believe we should permit an institution that was originally employed to enforce religious lessons to be monopolized by the forces that make for frivolity and folly.

I am glad for the opportunity to pay a tribute to "The Servant in the House," as a beautiful and helpful production. One that has positive and definite religious values. And I hope and pray that the day will some time dawn when every art shall be Christianized entirely and made to minister both to the intellectual and spiritual growth of humanity; when the low, the immoral, and the vicious shall give place to the noble, the moral and the good, when generations yet to be shall be able to acclaim:

"Blow trumpet, for the world is white with May  
Blow trumpet, for the long night has rolled away,  
Blow through the living world; let the king reign."

## CENTENNIAL STUDIES

By Dr. Errett Gates

[Pursuant to our note of last week Dr. Gates has this week changed the heading of his page from the DEPARTMENT OF CHRISTIAN UNION to CENTENNIAL STUDIES. His purpose is to write a series on the general topic: "The Success of Our Movement." Following his article this week on "Numbers," he will write on "Achievements" and "Influence," all as Evidence of Success. Then he will examine into Causes and Conditions of our Success, treating of the "Timeliness of Our Plea" and its "Rationalism." These to be followed by studies of "Evangelism" and our "Leadership." The splendid historical equipment Dr. Gates brings to this task warrants us in predicting that his great popularity with our readers will be appreciably enhanced by this centennial contribution.—EDITORS.]

### Success of Our Movement

The Disciples have come to the close of the first hundred years of their history with an unmistakable feeling of success in their hearts. Whatever feelings of disappointment concerning their achievements may lurk in their hearts, they are for the time being swallowed up in the tide of universal gratitude for what they have accomplished. The record of a hundred years is one, on the whole, to be proud of. But it is also a record to be grateful for; for it is the Lord's doing, and it is marvelous in our eyes.

God has used this people both in open and mysterious ways. We can understand why he gave us great and good men to be our leaders; why he inclined men's hearts to hear our message of peace and good-will among the children of God; and why he has given us an almost innumerable company of witnesses. But we can not understand why he withheld peace and unity from our own ranks at times, and why many Christ-like enterprises among us have gone begging for worthy support.

#### Our Thorn in the Flesh.

Perhaps this was our "thorn in the flesh," to keep us humble, that we should not be exalted overmuch. The Disciples are human beings just like other children of God, and were made subject to vanity. It is good for neither human beings nor religious bodies to think more highly of themselves than they ought to think; and our failures and shortcomings were given us to temper our Centennial celebration with sobriety.

While we think of the victories of the plea in Kentucky, Indiana, Illinois, and Missouri, we should also think of its failure in Maine and New Hampshire, in Michigan and Wisconsin. While we think of Campbell and

Stone, of Pendleton and Errett, we should also think of Franklin and Rowe, Sommers and Lipscomb. While we think of the Christian Baptist and Millennial Harbinger, the Christian Standard and Christian Evangelist, let us also think of the American Christian Review and the Oecographic Review, of the Gospel Advocate and the Firm Foundation. While we think of Butler College and Drake University, we should also think of Abingdon College and Garfield University. There is enough in all this reflection to keep us humble. We must still lean upon God: not by might nor by power but by my Spirit, saith the Lord.

#### Success, but not Complete Attainment.

While the Disciples have succeeded, they have not already attained, neither are they made perfect. The goal stretches far away. They have surpassed others in some things, but they have been surpassed by others in other things. They have taught the religious world some truths, but there are many truths they have learned from the religious world. The law of progressive development and improvement holds good of the Disciples as of the Kingdom of God. First the blade, then the ear, and then full corn in the ear. This is just as true of the truth they teach as of the lives they live, for truth comes through life and experience. The Spirit of God can lead no further into truth than we are prepared to go, and no faster than we are able to follow. Only as we do this will shall we know the truth, either as individuals or as religious bodies. The whole truth of the Great Commission was not known by the Disciples until they began to do missionary work in foreign parts; and now to go into all the world is as binding as to be baptized. It was not always so: truth waited upon life—the full sense of duty upon more perfect deeds.

But the Disciples have not failed; they have succeeded, as success is estimated among religious movements. In this series of studies I desire to inquire into the conditions and the causes of the success that has attended the movement undertaken by the Campbells.

#### Numbers.

The first, most manifest, evidence of success in a religious movement, is usually sought in the number of followers it can count. If it does not gain adherents it is not regarded as successful. Judged by this test the world has pronounced the Disciples

a successful religious movement.

The argument of success from numbers is always an argument from comparison—it is always relative, never absolute. It is in comparison with other religious bodies that the growth of the Disciples argues success. During the 108 years, from 1800 to 1908, the Episcopalians grew from 11,000 to 893,972; the Presbyterians from 40,000 to 1,831,854; the Methodists from 64,000 to 6,838,779; the Congregationalists from 75,000 to 708,913; the Baptists from 100,000 to 5,413,945; while the Disciples grew in 100 years (1809 to 1909), from nothing to 1,295,423. It will thus be seen that the Disciples outgrew the Episcopalians and Congregationalists, but were outgrown by Baptists and Methodists.

#### Failure in Success.

While the increase of the Disciples has been notable, there must be something disappointing in it to those who build success purely on numbers, and have estimated the progress of the kingdom of God by the number of persons who have taken membership in the ranks of Disciples. Covering the whole period of the hundred years of existence there are other bodies that have made larger gains than the Disciples. There was a period between 1890 and 1900 when the percentage of increase was greater for the Disciples than any other body; but they have lost that lead in growth during the last ten years. There is now little encouragement to a few zealous prophets who predicted an approaching conquest of the Christian world by the Disciples a decade ago.

In the light of this growth of a hundred years, in comparison with the growth of other bodies, there seems little encouragement for the visionary dream that the Disciples as a separate body of Christians will outstrip and overshadow all others in sheer size, pale their progress, and finally absorb their remaining fragments. It never was the ideal of the leaders, nor their wish, to carry on their work in separation from other Christians, but in union with them.

#### Success by Absorption Not in Leaders' Plan.

The vision of organic size and the wish for corporate monopoly of the world is a betrayal of the fundamental position of the Disciples—a perversion of the spirit and principles of the Declaration and Address, of the Christian Baptist and the Millennial Harbinger. The ideal of the movement as held by its great men was never that of success by absorption of the Christian world, but progress by permeation. Separation from other Christians was enforced upon them, not chosen by them, and organization apart from other followers of Christ was not an ultimate end but a temporary means.

Yes, the Disciples have succeeded, they have carried their principles to victory apart from other Christians; but in that they also failed. Christian union, which was their aim and justification for being, failed when they went apart. If the Campbells had been free to choose, they would have chosen increase of numbers in union with the Baptists. They went apart that they might have testimony against separation among Christians; they went out of fellowship that they might prepare the way for return to fellowship, not only with Baptists, but with every body of believers in Christ. In separation they have grown strong. Has this growth been an unmixed good?

#### Responsibility of Numbers.

The success of the Disciples has laid upon them a peculiar responsibility. It has also set a new problem. They cannot treat their bigness of size as other bodies might do. They can not say to themselves, This one thing we will do: we will organize congregations, build churches, found and endow col-

leges, and train preachers, that we may organize more congregations, build more churches, found and endow more colleges, and train more preachers, that we may organize still more congregations,—and so on in a never-ending circle of beneficent activity. At some point in this circle the Disciples are bound to stop and say, if they are true to their original purpose and mission, and to their highest light, What is the relationship of these churches to other churches in the community professing to be Christian, and what shall be the policy and attitude of our ministers toward them? We can go on organizing, building and increasing in utter oblivion of the presence of Methodist, Presbyterian or Congregational churches, or we can work with conscious reference to them. Which attitude is binding upon us in view of our testimony to the sinfulness of a divided

church, and the obligation of Christian unity?

#### Problem of Numbers.

And the problem set by our increasing numbers is the problem whether Christian union has been made harder or easier thereby. Are the Disciples more or less fraternal with other Christians, more or less inclined to seek closer fellowship, more or less desirous of ending a separate existence? Is it as easy to persuade a million people to adopt a basis of fellowship with other Christians as a hundred people? Will it be as easy several decades hence when the Disciples have doubled the number of members and colleges and newspapers and missionaries and mission stations, to terminate their separation from other Christians as now?

It will all depend on whether we have grown as much in grace as we have in size.

Growth in size is good, if there goes with it growth in Christian love and humility. This is even more true of the Disciples than of any other people. To be as large as our principles, we must not be larger than any other people; to be as fraternal, as unselfish, as self-forgetful, we must be more so than others. What do ye more than others to heal the wounds in the body of Christ? is the reproachful question which the religious world should never have cause for putting at the Disciples.

It is not enough, therefore, for the Disciples to estimate success by numbers. Growth in numbers may mean growth in contentment with and passion for numbers, and for what numbers bring—respectability, self-sufficiency and independence of other servants of Christ. In numbers there is power, but there is also peril.

## DEPARTMENT OF BIBLICAL PROBLEMS

By Professor Willett

Can we know the truth or do we take the product of the best intellectual development and call it the truth?

Does God speak to us or do we take that which we think to be the best as God speaking to us?

Lincoln, Kansas.

R. L.

Truth is not a fixed quantity. The truth of one generation is modified and amplified by that of the next. Similarly, the truth held by each individual differs from that of all others, just as personality differs. Each individual accepts as his standard of truth that which to him makes the strongest appeal to his intellect and conscience. While this can never be a fixed standard in all of its details, it is sufficiently authoritative to control life and character.

The Christian faith affirms the fact that God has spoken to us in the lives and utterances of prophets and wise men of the past, in the teachings and characters of the apostles of our Lord, and most fully in the life and words of Jesus himself. It is the acceptance of these teachings, properly interpreted by comparison one with another and by final reference to the words, character and purposes of Jesus, which constitutes the authoritative norm for belief and conduct for Christian men and women. The words of the prophets were their interpretation of God's will made known to them in their study of his character and their experience of his presence. These prophetic utterances were not always consistent with each other nor satisfactory in the light of later and fuller disclosures. But they pointed in the direction of the full manifestation of God's life and purpose in the character and teachings of our Lord. He becomes the standard by which the utterances of prophets and apostles are to be measured. Higher than his authority as a revealer of God it is impossible for us to go.

What significance do you attach to Jesus' words and actions when he went up to Jerusalem in his twelfth year? Do they have bearing on the growth of his consciousness that he was the Son of God? Inquirer.

Jesus' response to his mother, "Did you not know that I ought to be about my father's business" or, more accurately, "that I ought to be in the things of my father?" does not necessarily imply that Jesus had at this

period anything like the full development of Messianic consciousness. It only indicates his wonder that she should have been surprised to find him in the temple, interested in that which should have been the first concern of every normal and right-minded young Jew. Jesus had used the first opportunity of his life to visit the great school where Jewish youths were trained for the work of teaching and preaching. This seemed to him a most natural desire. His mother, however, expected to find him in some of the places where the crowd gathered for the festal celebration of the Passover. At the least the words of Jesus implied his unusual interest in the teachings of the Old Testament and in sacred things. At the most they might include the beginnings of his perception of Messianic responsibility which culminated at the time of his baptism and temptation.

Please explain Matthew 5:48: "Be ye therefore perfect even as your Father which is in Heaven is perfect." If it is impossible to attain to perfection in this life, as many Christians assert, then why did Jesus give such a command? F. B. P.

Perfection in the absolute sense Jesus could not have associated with the present human life. But his purpose was to lift before his disciples the ideal which could be attained by growth into likeness to himself as the Son of God. This growth has ample time for the realization of the ideal. Time is ours and eternity also. Jesus meant to insist upon the possibility and duty of every follower of his to attain the fullest measures of the divine life. This cannot come at once. The law of spiritual evolution was defined by him in his words "First the blade, then the ear, then the full corn in the ear."

Do you regard the office of the seven-appointed in Acts (Chapter 6) as identical with the office of deacon as mentioned later in the New Testament church? Are the duties they there performed identical with the service existing in the church today? Des Moines, Ia.

Reader.

The word "deacon" in the New Testament means "helper" or "assistant." It is not certain that, as it was first used in the New Testament time, it described an office at all. It seems rather to have been used as implying that some men were set apart for duties connected with the temporal welfare of the church, such as caring for the poor. It is

easy to see how these helpers became in later times a recognized body with the name "deacon" designating the office to which they were regularly chosen. It will be remembered that some of the seven were among the most notable preachers of the early church. They were set apart at a time when the Christian community needed a somewhat different order of activity from that to which the apostles could devote their time. Later on the office was recognized as one of value to the welfare of the church. Such duties as they performed at that time might well fall to the deacons of a modern church, who are also helpers or assistants, having more particularly charge of the temporal and business life of the congregation.

What did Jesus mean when he said to the disciples "Into any city of the Samaritans enter ye not"? (Matthew 10:5.) M. B.

Cleveland.

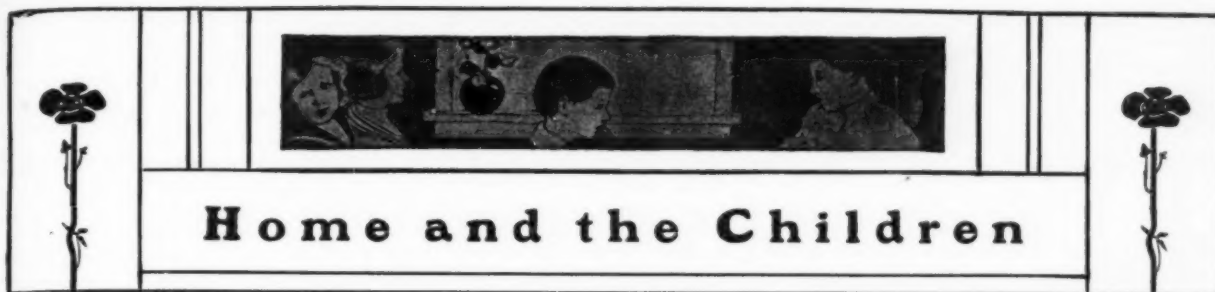
The Jews and Samaritans in Jesus' day were hostile to each other through circumstances traceable as far back as the downfall of the kingdom of the ten tribes. Jesus did not share this feeling of enmity, as is shown by his kindly treatment of the Samaritans on more than one occasion, but he knew that if the disciples went into that region, there would be danger of quarrels breaking out between them and those to whom they came. He did not as yet dare to trust the disciples in this hostile atmosphere. He felt that their journeys would be more fruitful and their own training more rapid in a less unfriendly region. Christianity was, however, preached to the Samaritans very soon after Pentecost, as we know from the events of Acts, (Chapter 8.)

Please name some of the best helps to a study of the Book of Hebrews. Homesville, O.

W. E. H.

The recently published volume by Edgar J. Goodspeed, in the series known as "The Bible for Home and School," is perhaps the best short commentary on Hebrews (Macmillan, 50 cents net). Professor Bruce's "The Epistle to the Hebrews" (Clark, \$1.50 net) is perhaps the best longer treatment. The sections on Hebrews in Bacon's "Introduction to the New Testament" (Macmillan, 75 cents net), McGiffert's "The Apostolic Age" (Scribner's, \$2.25 net), Farrar's "Early Days of Christianity," and the articles on Hebrews in Hastings' Bible Dictionary, and the Encyclopedia Biblica will be found of great value.





### The Rich Little Kitty

I'm a rich little kitty  
I live at my ease,  
I eat when I'm hungry,  
I sleep when I please,  
Sometimes on the sofa,  
Sometimes on the bed,  
Right on the soft pillows  
If nothing is said.  
My mistress she loves me,  
She says I'm so sweet,  
Such a dear little dumpling,  
I'm most fit to eat.  
She hugs and kisses  
Me right on my nose,  
She says that my mouth  
Is as pink as a rose.  
She says that I'm pretty  
With bright shining eyes  
That sparkle at night  
Like the stars in the skies.  
She says that my paws  
Are as soft as fine silk  
And my breast is as white  
As the purest of milk.  
She says that I sing  
Just as sweet as a bird,  
That my songs are the sweetest  
That ever were heard.  
I love my dear mistress  
So loving and kind  
And I know I could never  
A better home find.  
For I'm a rich little kitty  
I live at my ease  
I go where I want to,  
And I do as I please.

—Cat Journal.

### Aunt Ruth's Stories About Crabs

FAY STUART.

"Oh come, Lois, and see this funny thing on Aunt Ruth's table! I wonder what it can be," and with careful fingers Paul picked up what looked like a big shell.

"I'm sure I don't know, but Auntie would tell us all about it. Go and find her, Paul," said Lois, eagerly.

They were soon gathered around the cosy wood-fire which sent little dancing shadows over the dusky room as it snapped and crackled merrily away. Lois sat upon a hassock beside Aunt Ruth's chair, while Paul perched in true boy-fashion upon the head of the couch still holding the curious object in his hand.

"What does it look like, children?" asked Aunt Ruth, smiling into their interested faces.

"A big shell, I should say," cried Paul.

"It would look something like a horseshoe if it wasn't for that long, sharp tail," said Lois.

"That is it, exactly," replied Aunt Ruth. It is a horseshoe crab that I found upon the beach at Brant Rock last summer. You wanted me to tell you about it!"

"Yes, yes!" they cried in a chorus.

"Well, once upon a time, this odd-looking

brown shell was a house in which lived a crab. He had plenty of room, for he was small and only filled about one-third of his shell. He was a quiet creature, easily frightened and never ventured far out to sea, but stayed safely at home burrowing in the sands to find his insect food. He is also called the King Crab."

"Ha! ha!" laughed Paul, "what a comical house and he had to carry it around on his back just like a turtle."

"Yes," said Aunt Ruth, "but I can tell you something stranger still. There is another little crab who has no house of his own. He would make a dainty breakfast for the fishes if he remained so defenseless, so he starts in search of a home. There are always empty periwinkle shells lying upon the beach. Mr. Crab selects one, crawls into it and walks off. Soon, however, he finds his house has become too small. Then he goes house-hunting again."

"Sometimes two crabs decide upon the same shell and then there is a bitter fight. It continues until one gets his claw broken and cannot defend himself. Even that is often not the end, but the victor will actually eat the poor fellow up. Then the house is his."

"The horrid creature!" cried Lois.

"Isn't he?" agreed Aunt Ruth. "I don't like quarrels, whether they are between crabs or little folk. This hermit crab has many enemies and is not safe even in his carefully selected shell, for if he sticks his head out to see the sights he is apt to be gobbled up by some watchful frog fish."

"What kind of a fish is that?" asked Paul, "I never heard of a frog fish."

"We are talking about crabs tonight, my boy. Some other time I will tell you what I know about fish."

"Tomorrow night, Aunt Ruth?"

"Perhaps, if a certain little boy gets his spelling paper correct," and with a merry laugh Aunt Ruth continued:

"There is another variety called the Robber Crab. He is not like the Horseshoe, but is very bold, I think he is the largest sort of crab, sometimes nearly three feet long. He digs a hole in the sand near some rock or tree and usually stays there until dark, when he creeps out like any other robber."

"What does he steal?" asked Lois, leaning forward in the firelight, her eyes big with wonder. "Cocoanuts, Lois, of which, like yourself, he is very fond." "Now Aunt Ruth, you are surely joking," protested Paul, "for what good would they do him? or does he keep a number in his cave?" "No, but trust him to get at the sweetmeat. It is said, upon good authority, that he drags the nut in his claw until he finds a large rock against which he can dash it until it breaks open. You must remember his size and the strength of that huge claw."

"I am glad he don't live around here," said Lois.

"Aren't there more kinds of crabs?" asked Paul, eager for more stories.

"Oh, yes; many more. Over in Japan they have the spider and porcupine crabs, named

for the animals they resemble. In the West Indies there is the black crab, which lives several miles from the ocean. The people consider it an elegant dish, but it is rare, for they can be caught only at certain seasons. They burrow up in the summer just as woodchucks do in winter."

"Eat crabs!" exclaimed Lois in a disgusted tone, "they must be heathen!"

"Why, my dear child," laughed Aunt Ruth, "we have edible crabs in America. Some people right here in Boston think they are better than oysters. They are found in quantities along our coast."

"Well some people have queer taste," said Paul decidedly, "I'd rather have oyster stew, baked beans or roast beef."

"Supper is ready, children," called mother. "Why are you sitting in the dark?"

"Aunt Ruth has been telling us a firelight story," explained Lois. "I didn't know before that crabs are so wonderful."

"This is a wonderful world, little girl, and God has filled it with wonderful, mysterious things," said Aunt Ruth, reverently. "We ought to learn more about his strange, beautiful creations.—The Advance.

### What Women Are Doing

—A wreath placed on the grave of Nancy Hanks Lincoln at Lincoln City, Ind., last month was paid for by one cent contributions from 2,500 school children of Indianapolis.

—Miss Helen Gould recently entertained three hundred bluejackets from the battle-ships of the North Atlantic squadron now at the Brooklyn Navy Yard, after their round-the-world cruise, at a reception and tea held at the naval branch of the Y. M. C. A.

—Queen Helena of Italy is a generous shopper, and quick to decide always on gaily colored things. Her mother-in-law, Queen Margherita, is also expansive in dress ideas, and is apt to change her mind very often as to the style and cut of her clothes.

—Mme. Guadalupe De Haro, a Mexican, and a descendant of the Montezumas, is in New York studying domestic science as practiced in the United States. She will carry it back with her to Mexico, and at the bidding of her government introduce it in that country.

—Miss H. I. McGann of New York was honored by Congress with a medal for distinguished heroism on March 13. At the time of the General Slocum steamboat disaster Miss McGann, who was convalescing from an illness, left her bed, and wading into the river, saved the lives of nine children at imminent risk.

—A curious effect of the exodus of nuns and convents from France owing to the new law regarding religious associations is that false hair has gone up tremendously in price. One of the foremost wig makers in Paris says that an incredible quantity of hair used to be supplied regularly to the trade by religious establishments, and their departure has created a dearth and consequently enhanced prices in the home market.



# WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

## CHAPTER X. An Armistice.

The dismal afternoon was drawing in when Winston, driving home from the railroad, came in sight of a lonely farm. It lifted itself out of the prairie, a blur of huddled buildings on the crest of a long rise, but at first sight Winston scarcely noticed it. He was gazing abstractedly down the sinuous smear of trail which unrolled itself like an endless ribbon across the great white desolation, and his brain was busy. Four months had passed since he came to Silverdale, and they had left their mark on him.

At first there had been the constant fear of detection, and when that had lessened and he was accepted as Lance Courthorne, the latter's unfortunate record had met him at every turn. It accounted for the suspicions of Colonel Barrington, the reserve of his niece, and the aloofness of some of his neighbors, while there had been times when Winston found Silverdale almost unendurable. He was, however, an obstinate man, and there was on the opposite side the gracious kindness of the little gray-haired lady, who had from the beginning been his champion, and the friendship of Dane, and one or two of the older men. Winston had also proved his right to be listened to, and treated, outwardly at least, with due civility, while something in his resolute quietness rendered an impertinence impossible. He knew by this time that he could hold his own in Silverdale, and based his conduct on the fact, but that was only one aspect of the question, and he speculated as to the consummation.

It was, however, evident that in the meanwhile he must continue to pose as Courthorne, and he felt, rightly or wrongly, that the possession of his estate was, after all, a small reparation for the injury the outlaw had done him, but the affair was complicated by the fact that, in taking Courthorne's inheritance, he had deprived Miss Barrington of part of hers. The girl's coldness stung him, but her unquestionable beauty and strength of character had not been without their effect, and the man winced as he remembered that she had no pity for anything false or mean. He had decided only upon two things, first that he would vindicate himself in her eyes, and, since nobody else could apparently do it, pull the property that should have been hers out of the ruin it had been drifting into under her uncle's guardianship. When this had been done, and the killing of Trooper Shannon forgotten, it would be time for him to slip back into the obscurity he came from.

Then the fact that the homestead was growing nearer forced itself upon his perceptions, and he glanced doubtfully across the prairie as he approached the forking of the trail. A gray dimness was creeping across the wilderness and the smoky sky seemed to hang lower above the dully gleaming snow, while the moaning wind flung little clouds of icy dust about him. It was evident that the snow was not far away, and it was still two leagues to Silverdale, but Winston, who had been to Winnipeg, had business with the farmer, and had faced a prairie storm before. Accordingly he swung the team into the forking trail and shook the reins. There was, he knew, little time to lose, and in another five minutes he stood, still wearing his white-sprinkled furs, in the room of the birch-log building.

"Here are your accounts, Macdonald, and while we've pulled up our losses, I can't help thinking we have just got out in time," he said. "The market is but little stiffer yet, but there is less selling, and before a few months are over we're going to see a sharp recovery."

The farmer glanced at the documents, and smiled with contentment as he took the check. "I'm glad I listened to you," he said. "It's unfortunate for him and his niece that Barrington wouldn't—at least, not until he had lost the opportunity."

"I don't understand," said Winston.

"No," said the farmer, "you've been away. Well, you know it takes a long while to get an idea into the Colonel's head, but once it's in, it's even harder to get it out again. Now Barrington looked down on wheat jobbing, but money's tight at Silverdale, and when he saw what you were making, he commenced to think. Accordingly, he's going to sell, and, as he seems convinced that wheat will not go up again, let half the acreage lie fallow this season. The worst of it is, the others will follow him, and he controls Maud Barrington's property as well as his own."

Winston's face was grave. "I heard in Winnipeg that most of the smaller men, who had lost courage, were doing the same thing. That means a very small crop of western hard, and millers paying our own prices. Somebody must stop the Colonel."

"Well," said Macdonald dryly, "I wouldn't like to be the man, and after all, it's only your opinion. As you have seen, the small men here and in Minnesota are afraid to plow."

Winston laughed softly. "The man who makes the dollars is the one who sees farther than the crowd. Any way, I found the views of one or two men who make big deals were much the same as mine, and I'll speak to Miss Barrington."

"Then, if you wait just a little, you will have an opportunity. She is here, you see."

Winston looked concerned. "She should not have been. Why didn't you send her home? There'll be snow before she reaches Silverdale."

Macdonald laughed. "I hadn't noticed the weather, and, though my wife wished her to stay, there is no use in attempting to persuade Miss Barrington to do anything when she does not want to. In some respects she is very like the Colonel."

The farmer led the way into another room, and Winston flushed a little when the girl returned his greeting in a fashion which he fancied the presence of Mrs. Macdonald alone rendered distantly cordial. Still, a glance through the windows showed him that delay was inadvisable.

"I think you had better stay here all night, Miss Barrington," he said. "There is snow coming."

"I am sorry our views do not coincide," said the girl. "I have several things to attend to at the Grange."

"Then Macdonald will keep your team, and I will drive you home," said Winston. "Mine are the best horses at Silverdale, and I fancy we will need all their strength."

Miss Barrington looked up sharply. There had been a little ring in Winston's voice, but there was also a solicitude in his face which almost astonished her, and when Macdonald urged her to comply she rose leisurely.

"I will be ready in ten minutes," she said.

Winston waited at least twenty, very impatiently, but when at last the girl appeared, handed her with quiet deference into the sleigh, and then took his place, as far as the dimensions of the vehicle permitted, apart from her. Once he fancied she noticed it with faint amusement, but the horses knew what was coming, and it was only when he pulled them up to a trot again on the slope of a rise that he found speech convenient.

"I am glad we are alone, though I feel a little diffidence in asking a favor of you because unfortunately, when I venture to recommend anything you usually set yourself against it," he said. "This is, in the language of this country, tolerably straight."

Miss Barrington laughed. "I can find no fault with it on the score of ambiguity."

"Well," said Winston, "I believe your uncle is going to sell wheat for you, and let a good deal of your land go out of cultivation. Now, as you perhaps do not know, the laws which govern the markets are very simple and almost immutable, but the trouble is that a good many people do not understand their application."

"You apparently consider yourself an exception," said the girl.

Winston nodded. "I do just now. Still, I do not wish to talk about myself. You see, the people back there in Europe must be fed, and the latest news from wheat-growing countries does not promise more than an average crop, while half the faint-hearted farmers here are not going to sow much this year. Therefore when the demand comes for Western wheat there will be little to sell."

"But how is it that you alone see this? Isn't it a trifle egotistical?"

Winston laughed. "Can't we leave my virtues, or the reverse, out of the question? I feel that I am right, and want you to dissuade your uncle. It would be even better if, when I return to Winnipeg, you would empower me to buy wheat for you."

Maud Barrington looked at him curiously. "I am a little perplexed as to why you should wish me to."

"No doubt," said Winston. "Still, is there any reason why I should be debarred the usual privilege of taking an interest in my neighbor's affairs?"

"No," said the girl slowly. "But can you not see that it is out of the question that I should intrust you with this commission?"

Winston's hands closed on the reins, and his face grew a trifle grim as he said, "From the point of view you evidently take, I presume it is."

A flush of crimson suffused the girl's cheeks. "I never meant that, and I can scarcely forgive you for fancying I did. Of course I could trust you with—you have made me use the word—the dollars, but you must realize that I could not do anything in public opposition to my uncle's opinion."

Winston was sensible of a great relief, but it did not appear advisable to show it. "There are so many things you apparently find it difficult to forgive me—and we will let this one pass," he said. "Still, I cannot help thinking that Colonel Barrington will have a good deal to answer for."

Maud Barrington made no answer, but she was sensible of a respect which appeared quite unwarranted for the dryly-spoken man, who, though she guessed her words stung

him now and then, bore them without wincing. While she sat silent, shivering under her furs, darkness crept down. The smoky cloud dropped lower, the horizon closed in as the gray obscurity rolled up to meet them across a rapidly-growing strip of snow. Then she could scarcely see the horses, and the muffled drumming of their hoofs was lost in a doleful wail of the wind. It also seemed to her that the cold, which was already almost-insupportable, suddenly increased, as it not infrequently does in that country before the snow. Then a white powder was whirled in her face, filling her eyes and searing the skin, while the horses were plunging at a gallop through a filmy haze, and Winston, whitened all over, leaned forward with lowered head hurling hoarse encouragement at them. His voice reached her fitfully through the roar of the wind, until sight and hearing were lost alike as the white haze closed about them, and it was not until the wild gust had passed she heard him again. He was apparently shouting, "Come nearer."

Maud Barrington was not sure whether she obeyed him or he seized and drew her towards him. She, however, felt the furs piled high about her neck and that there was an arm round her shoulder, and for a moment was sensible of an almost overwhelming revulsion from the contact. She was proud and very dainty, and fancied she knew what this man had been, while now she was drawn in to his side, and felt her chilled blood respond to the warmth of his body. Indeed she grew suddenly hot to the neck, and felt that henceforward she never could forgive him or herself, but the mood passed almost as swiftly, for again the awful blast shrieked about them and she only remembered her companion's humanity, as the differences of sex and character vanished under that destroying cold. They were no longer man and woman, but only beings of flesh and blood, clinging desperately to the life that was in them, for the first rush of the Western snowstorm has more than a physical effect, and man exposed to its fury loses all but his animal instincts in the primitive struggle with the elements.

Then, while the snow folded them closely in its white embrace during a lull, the girl recovered herself, and her strained voice was faintly audible.

"This is my fault. Why don't you tell me so?" she said.

A hoarse laugh seemed to issue from the whitened object beside her, and she was drawn closer to it again. "We needn't go into that just now. You have one thing to do, and that is to keep warm."

One of the horses stumbled, the grasp that was about her became relaxed and she heard the swish of the whip followed by hoarse expletives, and did not resent it. The man, it seemed, was fighting for her life as well as his own, and even brutal virility was necessary. After that, there was a space of oblivion while the storm raged about them, until, when the wind fell a trifle, it became evident that the horses had left the trail.

"You are off the track, and will never make the Grange unless you find it," she said.

Winston seemed to nod. "We are not going there," he said, and if he added anything, it was lost in the scream of a returning gust.

Again Maud Barrington's reason reasserted itself, and remembering the man's history she became sensible of a curious dismay, but it also passed and left her with the vague realization that he and she were actuated alike only by the desire to escape extinction. Presently she became sensible that the sleigh had stopped beside a formless mound of white and the man was shaking her.

"Hold those furs about you while I lift you down," he said.

She did his bidding, and did not shrink when she felt his arms about her, while next moment she was standing knee-deep in the snow and the man shouting something she did not catch. Team and sleigh seemed to vanish, and she saw her companion dimly for a moment before he was lost in the sliding whiteness, too. Then a horrible fear came upon her.

It seemed a very long while before he reappeared, and thrust her in through what seemed to be a door. Then there was another waiting before the light of a lamp blinked out, and she saw that she was standing in a little log-walled room with bare floor and a few trusses of straw in a corner. There was also a rusty stove, and a very small pile of billets beside it. Winston, who had closed the door, stood looking at them with a curious expression.

"Where is the team?" she gasped.

"Heading for a birch bluff or Silverdale, though I scarcely think they will get there," said the man. "I have never stopped here, and it wasn't astonishing they fancied the place a pile of snow. While I was getting the furs out, they slipped from me."

Miss Barrington now knew where they were. The shanty was used by the remoter settlers as a half-way house where they slept occasionally on their long journey to the railroad, and as there was a birch bluff not far away, it was the rule that whoever occupied it should replace the fuel he had consumed. The last man had, however, not been liberal.

"But what are we to do?" she asked, with a little gasp of dismay.

"Stay here until the morning," said Winston quietly. "Unfortunately, I can't even spare you my company. The stable has fallen in, and it would be death to stand outside, you see. In the meanwhile, pull out some of the straw and put it in the stove."

"Can you not do that?" asked Miss Barrington, feeling that she must commence at once, if she was to keep this man at a befitting distance.

Winston laughed. "Oh, yes, but you will freeze if you stand still, and these billets require splitting. Still, if you have special objections to doing what I ask you, you can walk up and down rapidly."

The girl glanced at him a moment and then lowered her eyes. "Of course I was wrong. Do you wish to hear that I am sorry?"

Winston, answering nothing, swung an ax round his head, and the girl kneeling beside the stove noticed the sinewy suppleness of his frame and the precision with which the heavy blade cleft the billets. The ax, she knew, is by no means an easy tool to handle. At last the red flame cracked, and, though she had not intended the question to be malicious, there was a faint trace of irony in her voice as she asked, "Is there any other thing you wish me to do?"

Winston flung two bundles of straw down beside the stove, and stood looking at her gravely. "Yes," he said. "I want you to sit down and let me wrap this sleigh robe about you."

The girl submitted, and did not shrink visibly from his touch when he drew the fur robe about her shoulders and packed the end of it round her feet. Still, there was a faint warmth in her face, and she was grateful for his unconcernedness.

"Fate or fortune has placed me in charge of you until tomorrow, and if the position is distasteful to you, it is not my fault," he said. "Still, I feel the responsibility, and it would be a little less difficult if you would accept the fact tacitly."

Maud Barrington would not have shivered if she could have avoided it, but the cold was too great for her, and she did not know whether she was vexed or pleased at the

gleam of compassion in the man's gray eyes. It was more eloquent than any anything of the kind she had ever seen, but it had gone, and he was only quietly deferent, when she glanced at him again.

"I will endeavor to be good," she said, and then flushed with annoyance at the adjective. Half-dazed by the cold as she was, she could not think of a more suitable one. Winston, however, retained his gravity.

"Now, Macdonald gave you no supper, and he has dinner at noon," he said. "I brought some eatables along, and you must make the best meal you can."

He opened a packet and laid it with a little silver flask upon her knee.

"I cannot eat all this—and it is raw spirit," said Maud Barrington.

Winston laughed. "Are you not forgetting your promise? Still, we will melt a little snow into the cup."

An icy gust swept in when he opened the door, and it was only by a strenuous effort he closed it again, while when he came back panting, with the top of the flask, a little color crept into Maud Barrington's face. "I am sorry," she said. "That at least is your due."

"I really don't want my due," said Winston, with a deprecatory gesture, as he laid the silver cup upon the stove. "Can't we forget we are not exactly friends, just for tonight? If so, you will drink this and commence at once on the provisions—to please me."

Maud Barrington was glad of the reviving draught, for she was very cold, but presently she held out the packet.

"One really cannot eat many crackers at once, will you help me?"

Winston laughed as he took one of the biscuits. "If I had expected any one would share my meal, I would have provided a better one. Still, I have been glad to feast upon more unappetizing things occasionally."

"When were you so unfortunate?" said the girl.

Winston smiled somewhat dryly. "I was unfortunate for six years on end."

He was aware of the blunder when he had spoken, but Maud Barrington appeared to be looking at the flask thoughtfully.

"The design is very pretty," she said. "You got it in England?"

The man knew that it was the name F. Winston his companion's eyes rested on, but his face was expressionless. "Yes," he said. "It is one of the things they make for presentation in the old country."

Maud Barrington noticed the absence of any attempt at explanation, and having considerable pride of her own, was sensible of a faint approval. "You are making slow progress," she said, with a slight but perceptible difference in her tone. "Now, you can have eaten nothing since breakfast."

Winston pointed to the few billets left and shook his head. "I'm afraid I must get more wood."

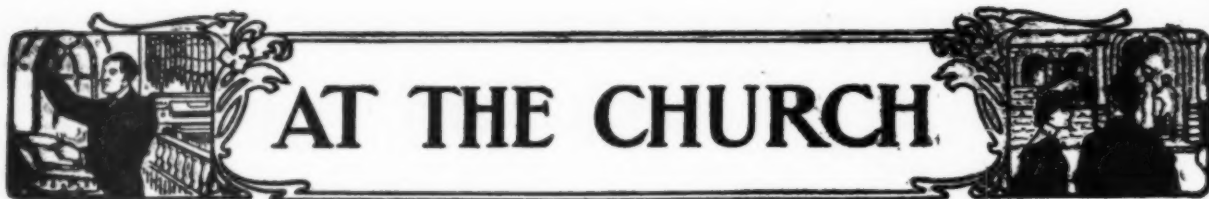
The roar of the wind almost drowned his voice, and the birch logs seemed to tremble under the impact of the blast, while Maud Barrington shivered as she asked, "Is it safe?"

"It is necessary," said Winston, with the little laugh she had already found reassuring.

He had gone out in another minute, and the girl felt curiously lonely as she remembered stories of men who had left their homesteads during a blizzard to see to the safety of the horses in a neighboring stable, and were found afterwards as still as the snow that covered them. Maud Barrington was not unduly timorous, but the roar of that awful icy gale would have stricken dismay into the hearts of most men, and she found herself glancing with feverish impa-

(Continued on page 18)





## Sunday School Lesson

By Herbert L. Willett

### The Man of Tarsus\*

It is now time in the progress of our studies in Acts to return to the beginning of Saul's career in connection with the Christian community and trace the history of his conversion and missionary work as it develops through the second part of the volume. The first mention of this remarkable man is in connection with the preaching and martyrdom of Stephen. Immediately thereafter a great persecution broke out against the Christians in Jerusalem. Of this assault upon the church Saul was the leader. He laid waste the Christian community, and entered the homes of the believers dragging them forth and committing them to prison. No doubt his leadership was due less to official appointment for such a task than to his prominence in the suppression of Stephen. It may even excite amazement that one whose nature is revealed as so sympathetic and humane in the later story of his apostolic work should have been so vigorous in his persecution of men and women whose only fault, even from his point of view, was the heresy of Christian belief. But Paul had one of those intense natures which hesitate at no sacrifice in behalf of his religion; and perhaps he counted the very hardships of this role of persecution a part of the price he was willing to pay for the favor of God and the vindication of the ancient Jewish faith.

#### Saul's Persecution.

Back upon this career of persecution Paul looked in later days with absolute horror. No words were ever adequate to express his sense of grief and dismay at the contemplation of his vindictive treatment of the friends of Jesus. He searches the vocabulary for phrases that will measurably describe the havoc he wrought in that period, and counts himself less than the least of all saints because he had wasted the church in the days of his great anti-Christian crusade. So thoroughgoing were the measures he adopted that the church in Jerusalem was decimated, few of its members being left except the apostles. They perhaps because of their prominence in the community, were spared the extremes of official inquisition. The rest were driven elsewhere and compelled to go forth as refugees seeking new homes. But they went proclaiming everywhere the faith that had brought joy to their hearts.

#### Departure from Jerusalem.

Saul now felt that the crusade should be completed by the pursuit of these refugees to the Syrian cities in which they had taken refuge. We read of the flight of these disciples northward along the coast toward Tyre, Sidon, and Antioch. Some of them went as far as Cyprus; others must have gone to Damascus. No doubt the gospel had already been planted there in earlier days, for it is

\*International Sunday-school lesson for April 18, 1909. The Conversion of Saul. Acts 9:1-30. Golden Text: "He fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Acts 9:4. Memory verses, 15, 16.

hardly probable that the company of disciples who learned with terror of Saul's approach to that city could have been the result of such recent preaching as that of the men who escaped from Saul's persecution in Jerusalem. But, having heard of this church in the ancient city of Syria, Saul requested authorization from the Sanhedrin to journey thither and carry forward the work of uprooting the Christian heresy. This permission was readily granted and the zealous young Pharisee started forth from the Damascus gate of Jerusalem with the enthusiasm of a high religious purpose. There could be no question of his hatred of the Christians. They represented to him a serious assault upon the honor and permanency of Judaism. He was literally "breathing out threatenings and slaughter" against them as he took up his journey.

#### Conflicts of Saul.

But that journey was long. No doubt it was taken on foot, for hints seem to indicate such a mode of travel. It requires six days to cover the one hundred and sixty miles which the caravan route from Jerusalem to Damascus measures. Saul was accompanied by a squad of temple guards who went as the executors of his commission. But otherwise he was unattended, and in the quiet of these days of journeying and nights of rest the whole problem of his relation to the tasks in which he was employed must have come up again and again for reflection. The influences of Stephen's life and death were unforgettable. The character of the Christian community in Jerusalem had not failed to impress him in favorable contrast with his own people. Suppose these Christians were right and he wrong! Yet such a supposition was not to be admitted, since he was a trained and trusted graduate of the University of Jerusalem, with the teachings of Gamaliel fresh in his mind and the entire confidence of the priestly leaders of his nation. And still the arguments from Stephen's character and dauntless heroism, from the passionate and suffering lives of the Christian believers, their disposition and purity, and from the very words of the Scriptures themselves which seemed so pointed in their references to the Messiah, all conspired to increase the conflict in the soul of the young Tarsan.

#### The Great Disclosure.

That Saul was prepared for the climax of his journey by these conflicts of spirit is evident both from the narrative itself and from the necessities of the case. No such experience as that which happened to him as he neared Damascus could have occurred to one who was still in the frenzied state of hostility to the men of the new faith. It was when his doubts, perplexities and questions had come to their climax and in sheer despair of quieting his conscience except by the immediate resumption of activity, he was hastening forward at the noonday, when no one ever travels in the fiery heat of an eastern sun, that suddenly the great disclosure came. In the blinding light which left him sightless, he heard as if some divine voice were speaking the words to his innermost soul, "Saul, Saul,

why persecutest thou me?" There was no wrath in the words of the heavenly Speaker, but only a great compassion that energy and zeal should be wasted in frantic effort to kick against the purposes of God that sweep onward evermore through the universe, resistless as suns. All his efforts to extirpate Christianity were the futile attempts of a misguided spirit to set back the clock of history. They were like the angry kicks of a bullock against the goad of his driver. For Saul there was a nobler task than this. He was to be sent as the messenger of that Christ whom he had maligned and persecuted, to speak his name and his will among the nations.

#### An Apostle Untimely Born.

Stricken and prostrate, overwhelmed with the sense of past mistake, conscious that his career as a Jewish leader had brought him only this unutterable humiliation and forlorn sense of misdirected and wasted effort, Saul cried out, "Lord, what wilt thou have me do?" His pride was gone; his past reliance upon authority, the highest in his nation, was shattered forever; his mind was a chaos; only one burning fact remained of all the lore he knew, and that was that "this same Jesus, whom he had persecuted, God had made both Lord and Messiah."

His companions led him into the city wondering at the strangeness of his sudden weakness. No direct counsel had as yet been given him. It remained for human lips to declare to him the message of the cross. But Paul came to recognize the necessity of this interview on the way to Damascus in later days. He never looked upon it as essential to his conversion. He maintains quite frankly that he was born prematurely into the circle of the Christian faith. "One born out of due season," he calls himself, as if he had been hurried into the new life for a special reason. He could not long have resisted, so he seems to say, those impulses and truths which were already working in his soul since the moment of Stephen's death. But, while the events of his journey were not necessary to make him a Christian, they were essential to his apostolic witness of the resurrection. And to this episode of his career he constantly reverts, not only in his recitals of his conversion, but in his writings to the church.

#### Saul in Damascus and Arabia.

His experience in Damascus was the natural sequel to these events. Ananias, a trusted member of the group of believers in that oldest city in the world, as the Arabs still believe it to be, learned of his presence and of his strange experience by the way. Scarcely knowing whether this was a genuine repentance or a mere device to lure the Christians into fatal confidence, he went to visit Saul in that old "street called Straight," along which the biblical student journeys even yet with the sense of its significance in apostolic history. It required only a brief conference to give Saul the needed instructions. His faith in Christ was now beyond question. In penitence and sorrow, he had mourned over his past life, a failure thus far as he counted it; and now there remained to him but a single act of public acknowledgment of the faith which he had sought to destroy. He arose and was baptized and in the joy not only of restored sight but of pardon and peace he tarried a few days with the brethren at Damascus. Not for long, however, for the necessity



of quiet, of meditation, of prayer, of free outpouring of the grief and passionate regret which filled his soul, lured him into the regions beyond, and in Arabia, somewhere on that dim frontier of eastern Palestine, he found in the weeks or months of meditation and of prayer the strength for the new life that had so

suddenly dawned upon him. When he came back again to Damascus and began to preach in that city, it was with at least the beginnings of that great gospel which he later called decisively his own, and of which he was to make such masterful demonstration in the years that followed.

## PRAYER MEETING

By Silas Jones

### THE GOD OF COMFORT.

Topic, April 14. Isa. 40:1-11; John 14:15-20; I Cor. 1:3, 4; 7:5, 6.

Yes, God comforts all sorts of people, but not to confirm them in their prejudices and peevishness. He comforts men by bringing them out into his great world of moral and spiritual activity and biding them play a worthy part in it. He is therefore ever bringing us to face situations which reveal our weakness and arouse within us the desire for more knowledge and a steadier will. In a word, God honors us by treating us as persons whose chief joy is found in being co-workers with him.

#### A Nation's Comfort.

Exiled Israel was comforted by being purified in heart and by receiving a vision of her mission. The anguish of defeat and exile gave to the nation a sense of sin and taught it to pray for pardon. It is a poor sort of comfort which the self-righteous enjoys. It is only as men realize the greatness and wideness and depths of God's mercy that they have abiding peace. Israel was also called to be a light to the nations. That she understood her mission imperfectly was the cause of many sorrows to her. The purpose of God concerned the whole world. The nation that thinks God is concerned for it alone is doomed to disappointment and sorrow. It will have ambitions that God will break on the wheel of history. It will be envious of other nations. It will not be able to rejoice in the prosperity of many whom God blesses. May we not say the same of a church? Is it not true that much of the anxiety which causes sleepless nights to Christian people is an expression of sectarianism? We are too little to appreciate all the work of God. And by our sectarianism organizations we cultivate narrowness of feeling. Jonah did not want Nineveh to repent and receive pardon. He feared the grace of God. It is possible that Christians have the same fear? God is doing so many things for so many peoples that a complete man will always have reason for gladness.

#### The Friendship of God.

It is not enough that we recognize God as the "power that makes for righteousness." Abraham is named the friend of God, a distinction which every man desires. To be a friend of God is to have God as a friend.

Let the sweet hope that thou art mine  
My life and death attend;  
They presence through my journey shine,  
And crown my journey's end.

The songs of faith testify to the earnest longing of the spirit of man to have fellowship with the living God. Deism with its God afar off is too cold for the average mortal. The ethical ideal of the stoic may be admirable for contemplation, but nobody is satisfied with it in practice. We cry out for a God on whom we can rest our human hearts. "In that day ye shall know that I am in my Father, and ye in me, and I in you." The Master understood our needs. As we grow in human feeling, we grow in admiration for the words with which he spoke to the hearts of men. He reveals God to us as our friend. His utterances must be interpreted in the light of this revelation. We cannot begin with a heathen notion of God as the enemy of men and ever get any sense from the words of Jesus. "Conscientious cruelty and lying in the name of our holy faith are probably to be explained on the ground that men twist the sayings of Jesus to fit false ideas of God.

#### Comfort in Affliction.

The man who has confidence that he is doing the will of God is not discouraged by a few hardships. He expects to encounter opposition. He really doubts the genuineness of his faith if he has an easy time, for he knows that all the truly good have had to suffer affliction. Furthermore, what do friends mean to one who has no problems to solve and no scheme of wickedness to overmatch? It is not easy to give up the friendship of one with whom we have done hard, honest service.

The coming of Titus meant something to the burdened and anxious apostle. To the pleasure seekers acquaintances are tiresome. What comfort can come without human friendship that is merited and lasting? God comforts by inviting us to be worthy of the confidence of good people. He sends us friends to be our helpers. If we think he is separating us from any one whom we really need, we ought to inquire whether there be not selfishness in what we call friendship. We may in our pride reject the comfort sent from God because he sends in his own way and by persons of his own choosing and not as we would have him send it.

association that we call to our aid. Memory is voluntary association just as day-dreaming may be called involuntary association. If we may personify mental states, we might say that each idea, emotion or volition has its little circle of boon companions, without which it is never wholly satisfied to appear in consciousness. Let one of the band make its appearance and all the rest will come trooping after it.

#### II. KNOWLEDGE AS ASSOCIATION.

Every object of knowledge is a group of ideas held together by association. Some of these groups we are so familiar with that the association acts instantaneously and we are hardly conscious of it. In the case of others less familiar we can feel the associating process at work. We are then said to be "thinking a thing out." Knowledge is built up out of sensations—the raw material that comes to us through the senses. The infant playing with the orange is getting certain sensations of redness through the eye, shape and color through the touch, bitterness through the taste, etc., and is told, "This is an orange." Later on when it sees an object of a certain red color and shape on the table, all the sensations of touch, taste and sight that were originally experienced rush together again and it recognizes "an orange." Sometimes we go wrong, as when we mistake an orange gourd for a genuine orange. We have then made a false association. When we "leap to conclusions" we are making hasty and ill-considered associations.

III. APPERCEPTION. We are now prepared to know how the mind learns. Learning always involves two elements—the old and the new; and the process whereby the old assimilates the new and makes it a part of itself is called APPERCEPTION. Apperception is the finished product of ASSOCIATION. When anything new is offered to the mind it does not become known until some of the existing contents of the mind condescend "to associate with it," and the more associates it thus secures, the better it is known. When we see something vaguely and ask, "What is that?" we are in the condition between ignorance and knowledge. We have called apperception to our aid. If there happen to be no ideas in our mind that will associate with the stranger, we say we, "Do not know what it is." But if welcoming hands are stretched out to it by a group of ideas already in our mind, we say we, "know it." And if several such groups of ideas fight between themselves for the right to entertain the stranger we say the thing it is either this or that or the other, and wait for the issue of the battle. These groups of ideas are called in technical language APPERCEPTIVE MASSES.

IV. EXAMPLES. (1) Every one is familiar with the picture puzzles in which certain lines of figures appear now to be one thing and now another. We look at them one way and they appear to be lines on a flat surface; we look at them another and it is a picture of a stack of building-blocks or a flight of stairs. Yet the lines have not changed. We have only "apperceived," or looked at them differently. (2) The astronomer and the common person both see the same shadows on the moon's disk; but to the one these are extinct volcanoes and to the other the outline of a human face. They are differently apperceived—that is all. (3) The savage and the man of science both see the same lightning; but the former sees in it the weapon of an angry God, and the other one of the many displays of the electric forces of nature. This is to say, the "apperceptive mass" of the one is theological, while that of the other is scientific.

V. SOME DEDUCTIONS. The following

## TEACHER TRAINING COURSE

By H. D. C. MacLachlan

### PART II. SUNDAY SCHOOL PEDAGOGY.

#### Lesson XV. How the Mind Works.

I. ASSOCIATION. The mind does its work in a way peculiar to itself. Its first method is ASSOCIATION OF IDEAS. All knowledge is the grouping of ideas. "Birds of a feather flock together," is as true mentally as physically. If we see two things together frequently, whenever again we see one of them the image of the other is always sure to spring up beside it. This is the association of CONTIGUITY, or nearness in space. If again two things are similar in

shape, color or use, the thought of the one always tends to call up that of the other. This is the association of LIKENESS. It is not only ideas that are associated together; but ideas may be associated with EMOTIONS, as when the sight of some object recalls some strong feeling once experienced in connection with it. Or an act of VOLITION call up an idea, as when the doing of some act makes us think of the consequences involved. When we endeavor to recall anything in MEMORY, it is this law of

facts concerning knowledge and the way we acquire it spring directly from the principle of association. (1) **KNOWLEDGE IS A GROWTH FROM WITHIN** and not an addition from without. Its true analogy is the expanding seed, not brick built upon the brick. The new is simply the old in a new relationship. "The apperceptive mass" assimilates the new data of sense or thought just as the seed assimilates the lime, phosphates, carbon, etc., and produces the green shoot. (2) **KNOWLEDGE IS INTERPRETATION.** It is the way the mind works over the data of consciousness for itself. It cannot, therefore, be poured into the mind like water into an empty vessel, but the mind must be stimulated to get it for itself. (3) It follows that the "form of sound words" will be **INTERPRETED VERY DIFFERENTLY** by persons with different "apperceptive masses." The writer when a boy thought for a long time that St. Matthew was a liquor dealer, because the word publican in Scotland meant "saloon keeper." The correct apperception was lacking. This illustrates the folly of trying to teach theological doctrine to children in the lower grades. It is not as some think merely a question of putting these truths in simple enough language. The fact is the very conceptions themselves cannot be correctly apperceived except at a later stage. (4) **UNIFORMITY OF BELIEF IS NOT NATURE'S IDEAL.** Knowledge is individual. Each mind makes its own world. Where belief seems most uniform it will always be found to be most verbal and technical. It is safe to say that of any number of persons of different temperaments and up-bringsings who repeat the same religious creed, no two "apperceptive," that is, understand or really believe them, in identically the same way. This should encourage charity towards the beliefs of others. (5) Large parts of the Bible being records of religious experience, can only be understood by those who have had **SIMILAR EXPERIENCES.** The inner history is necessary to apperceive the outer. We should not, therefore, teach the 8th of Romans or the 14th of John to boys and girls of the junior grades whose religious experience is still of the boy and girl, and not the adult type.

**LITERATURE:** Adams' "A Primer of Teaching;" Dubois' "The Point of Contact in Teaching." Any of the standard works on Psychology.

**QUESTIONS:** (1) What is the "association of ideas?" (2) Name several kinds of "associations." (3) Explain how our knowledge is built up by "associations." Illustrate your answer. (4) What is "apperception," and explain how it works? (5) What is the mind doing when we say (a) "We do not know what this is," (b) "This is either an orange or a gourd?" (6) What is an "apperceptive mass?" (7) Give some illustrations of "apperception," (a) from the lesson, and (b) from your own experience. (8) Give five truths that may be drawn from the fact of apperception. (9) Is knowledge more like a growing plant or a building? Explain your answer. (10) What do we mean by saying "knowledge is interpretation?" (11) Give some examples of wrong interpretation that illustrate apperception. (12) Is uniformity of belief attainable? (13) What bearing has this lesson on Bible study?

### A Little Work

"I would like," said the gentlemanly agent, "to call your attention to a little work which I have here."

"Well, let me call your attention to a whole lot of work which I have here," replied the man at the desk.—Chicago Record-Herald.

### Seasonable Fun

#### HER EASTER HAT.

He smiles to see her don it,  
And he is happy still;  
For though he's seen the bonnet,  
He hasn't seen the bill.

#### MARY'S ANIMAL SHOW.

Mary had a little lamb—  
'Twas Persian—on her coat;  
She also had a mink or two  
About her dainty throat;  
A bird-of-paradise, a tern,  
And ermine made the hat  
That perched at jaunty angle  
On her coiffure, largely "rat."  
Her tiny boots were sable topped,  
Her gloves were muskrat, too,  
Her muff had heads and tails of half  
The "critters" in the Zoo,  
And when she walked abroad, I ween,  
She feared no wintry wind;  
At keeping warm, 'twas plain to see,  
She had all Nature "skinned."

—April Lippincott's.

### OUR SERIAL.

#### Winston of the Prairie

(Continued from page 15)

tience at a diminutive gold watch and wondering whether the cold had retarded its progress. Ten minutes passed very slowly, lengthened to twenty more slowly still, and then it flashed upon her that there was at least something she could do, and scraping up a little of the snow that sifted in, she melted it in the can. Then she set the flask top upon the stove, and once more listened for the man's footsteps very eagerly.

She did not hear them, but at last the door swung open, and carrying a load of birch branches, Winston staggered in. He dropped them, strove to close the door and failed, then leaned against it, gasping, with a livid face, for there are few men who can withstand the cold of a snow-laden gale at forty degrees below.

How Maud Barrington closed the door she did not know, but it was with a little imperious gesture she turned to the man.

"Shake those furs at once," she said, and drawing him towards the stove held up the steaming cup. "Now sit there, and drink it."

Winston stooped and reached out for the can, but the girl swept it off the stove. "Oh, I know the silver was for me," she said. "Still, is this a time for trifles such as that?"

Worn out by a very grim struggle, Winston did as he was bidden, and looked up with a twinkle in his eyes, when with the faintest trace of color in her cheeks the girl sat down close to him and drew part of the fur robe about him.

"I rally believe you were a little pleased to see me come back just now," he said.

"Was that quite necessary?" asked Maud Barrington. "Still, I was."

Winston made a little deprecatory gesture. "Of course," he said. "Now, we can resume our former footing tomorrow, but in the meanwhile I would like to know why you are so hard upon me, Miss Barrington, because I really have not done much harm to any one at Silverdale. Your aunt,"—and he made a little respectful inclination of his head which pleased the girl—"is at least giving me a fair trial."

"It is difficult to tell you—but it was your own doing," said Maud Barrington. "At the beginning you prejudiced us when you told us you could only play cards indifferently. It was so unnecessary, and we knew a good deal about you!"

"Well," said Winston quietly, "I have only my word to offer, and I wonder if you will

believe me now, but I don't think I ever played cards in my life."

Maud Barrington watched him closely, but his tone carried conviction.

"Yes," said Winston. "It puts a strain upon your faith, but some day I may be able to make a good deal that puzzles you quite clear."

Maud Barrington glanced at the flask and said nothing.

Winston understood that the topic was dismissed, and sat thoughtfully still while the girl nestled against the birch logs close beside him under the same furs, for the wind went through the building and the cold was unbearable a few feet from the stove. The birch rafters shook above their heads, and every now and then it seemed that a roaring gust would lift the roof from them. Still the stove glowed and snapped, and close in about it there was a drowsy heat, while presently the girl's eyes grew heavy. Finally, for there are few who can resist the desire for sleep in the cold of the Northwest, her head sank back, and Winston, rising very slowly, piled the furs about her. Maud Barrington lay very still, the long dark lashes resting on her cold tinted cheek, and the patrician serenity of her face was even more marked in her sleep. Moving softly he paced up and down the room.

Winston afterwards wondered how many miles he walked that night, for though the loghouse was not longer than thirty feet, the cold bit deep; but at last he heard a sigh as he glanced towards the stove, and immediately swung round again. When he next turned, Miss Barrington stood upright, a little flushed in face but otherwise very calm, and the man stood still, shivering in spite of his efforts and blue with cold. The wind had fallen, but the sting of the frost that followed it made itself felt beside the stove.

"You had only your deerskin jacket—and you let me sleep under all the furs," she said.

Winston shook his head, and hoped he did not look as guilty as he felt, when he remembered that it must have been evident to his companion that the furs did not get into the position they had occupied themselves.

"I only fancied you were a trifle drowsy and not inclined to talk," he said, with an absence of concern, for which Miss Barrington, who did not believe him, felt grateful. "You see,"—and the inspiration was a trifle too evident—"I was too sleepy to notice anything myself. Still, I am glad you are awake now, because I must make my way to the Grange."

"But the snow will be ever so deep, and I could not come," said Maud Barrington.

Winston shook his head. "I'm afraid you must stay here, but I will be back with Colonel Barrington in a few hours at latest."

The girl deemed it advisable to hide her consternation. "But you might not find the trail," she said. "The ravine would lead you to Graham's homestead."

"Still," said Winston slowly, "I am going to the Grange."

Then Maud Barrington remembered, and glanced aside from him. It was evident this man thought of everything, and she made no answer when Winston, who thrust more billets into the stove, turned to her with a little smile.

"I think we need remember nothing when we meet again, beyond the fact that you will give me a chance of showing you that the Lance Courthorne whose fame you know has ceased to exist."

Then he went out, and the girl stood with flushed cheeks looking down at the furs he had left behind him.

(To be Continued.)



### Blackwell, Okla., Revival

Evangelist Richard Martin, a man of fine personality and a heart aglow with love for souls, logical and persuasive, ably assisted by his splendid Christian children, known as the "Martin Family," who are gifted musicians and personal workers, giving such faithful and efficient help with voice, violin, piano and graceful presence, closed a six weeks' meeting here, Sunday night, March 21, which resulted in doubling the original membership and nearly one hundred more. There were two hundred and fifty added to the Christian Church—mostly adults, heads of families, splendid business men, and several entire families.

To the few of us who have been in the work here from the day of small beginnings, it is wonderfully glorious, and we are constrained anew, to praise Him who has given us these glad days of refreshing. To have had some little part in the task of helping on the work in times of discouragement seems now a good thing to us.

The church here was organized soon after the opening of the "Cherokee Strip" by H. W. Robertson. We met in a one-room school building for breaking of bread and prayer and preaching once a month by Elder Robertson or W. S. Rehorn. There were not always men enough to serve as deacons, the women serving instead.

A tabernacle was then built by the city for general use, and our Sunday-school and now semi-monthly services were held there. When we went to open the Bible-school it was not unusual for Sister M. E. Ralston and myself

to find the chairs piled high on either side and the floor waxed for the dance of the night previous; or, perchance, a theater troupe still lingered in the curtained corners of the building, and the coal stoves had been left full of ashes and cinders. We would set to work with a will, the first who came helping; then Brother J. J. Carson came to the rescue with his carriage full of cobs and kindling, and soon things were going cheerily. And O, how we did enjoy the service!—the more because of the difficulties—and how heartily the songs of praise rang out from grateful hearts.

At length we had a little frame church building and a regular pastor, and now for nearly a year a beautiful, commodious brick church seating 600. The present well-beloved pastor, George N. Weimer, a man of large spirituality and capabilities, has ably assisted the "Martin Family" throughout this entire meeting. It is the first thorough arousing our little city has ever had, and from full hearts we are singing "Praise God from whom all blessings flow."

CELESTA BALL MAY.

### A Great Day in Carthage, Mo.

Sunday, March 21, was truly a great day for the Carthage Church. For almost one year the minister, D. W. Moore, has been conducting a Teacher Training Class in the First Standard Course, and recently the class finished the course, and the above date was the day of their graduation. I had the pleasure of spending the day with that splendid church where I briefly addressed the Bible-

school in the forenoon, preached at the 11 o'clock service, held a very effective conference with the leading workers at 3 o'clock in the afternoon, and gave the address to the graduating class and delivered them their diplomas at the evening service. It was an ideal Sunday, and the Carthage people were out in large numbers and with an intelligent appreciation of the occasion, which was inspiring, indeed. Sixteen persons received the International Diploma. This class will at once take up the Second Standard Course and go right along with their work.

In connection with their graduation, formal steps were taken for the formation of another class in the First Standard Course, which it is hoped will enlist one hundred of the people of the church and community to recite week by week, at the same hour with the regular sessions of the Sunday-school. It is possible that still another class to recite at a different hour will be organized to take up the First Standard Course.

The Carthage Bible-School is preparing itself for the increased facilities it will enjoy on completion of the splendid new church building, the walls of which are now going up. With suitable enterprise it will not be difficult for that church to gather together in the Bible-school from 500 to 1,000 after they come into their new building.

D. W. Moore, minister, was full of rejoicing in the graduation of his splendid class. There is but one voice in the Carthage church and that is the voice of praise for this splendid minister, as he leads this great congregation to larger things.

At the afternoon conference arrangements were perfected for all the adult classes of the school to be organized, and receive their recognition certificates by Adult Bible Class Day, March 28.

J. H. Hardin, State Superintendent.  
311 Century Bldg., Kansas City, Mo.

### The Story Teller

#### FORESIGHT.

Foresight is where we are able to blunder into success without looking surprised.  
—Puck.

#### NEWS FROM A SEAT OF LEARNING.

Sister Ann—"Did yer get any marks at school ter-day, Bill?"  
Bill—"Yus; but they're where they don't show."—The Sketch.

#### AFFECTION'S ESTIMATE.

"What is the height of your ambition?"  
"Don't know exactly. About five feet three, I should say at a guess."—Philadelphia Public Ledger.

#### A REGULAR COMMUNICANT.

After the sermon on Sunday morning the rector welcomed and shook hands with a young German.  
"And are you a regular communicant?" said the rector.  
"Yes," said the German, "I take the 7:45 every morning."

#### THE QUICK AND THE DEAD.

"What little boy can tell me the difference between the 'quick' and the 'dead'?" asked the Sunday-school teacher.  
Willie waved his hand frantically.  
"Well, Willie?"  
"Please, ma'am, the 'quick' are the ones that get out of the way of automobiles; the ones that don't are the 'dead.'"—Labor Clarion.

#### IN MOURNING.

Edith—"Mama, mayn't I play the piano a little today?"  
Mother—"But, my dear, your grandma has only been dead a week and—"  
Edith—"But I'll play very softly, mama."  
Mother—"Oh! very well; but be careful also to use only the black keys."—Philadelphia Press.

## A Typical Case

About twenty-five years ago, in a city in far-away India, a baby girl was born. Her parents were Hindus, and when the little girl came, the poor mother sighed, thinking what a hard life her little daughter would have, as you all know little girls are not loved in India. The father was very angry and did not mind saying he did not care one poce (one and two-tenths of a cent) for his child. He had one boy, a few years older, and it was upon him that he showered his love. When Tabitha was about two years old her mother died. The father would talk to her, telling her how he wished she would die too, and how she should never have any of his property—for he was considered quite a rich man—and how his son should have it all. He drank dam (a native liquor) and smoked opium, and abused the poor little baby till the news of the neglected child reached some missionaries. Some of the ladies went to see Tabitha and her father, and they asked him if he would give them the little girl. This he was only too glad to do, as he did not care to be bothered with her. Soon after this, as he sat smoking opium by the sagri (a large bowl made of mud and filled with coals, used in the cold season in India), he fell asleep, fell into the fire and was burned to death. This was the

beginning of a new life for the Hindu girl. She soon learned to love the ladies who were so kind to her, and having plenty of food and good care she soon became a sweet, loving child. At four years of age she was taken to a C. W. B. M. girl's orphanage. She was given a good education and taught to sew and do all kinds of work such as the native women do in India.

A letter from Miss Burgess said that Tabitha went out with her several days in the week teaching the women in the village, and as she added, "she is worth more than all of my regular Bible women put together." God alone knows what this one true, noble woman has done and will do for her people. Think what would have been her life had she not been cared for by the missionaries, when a child. You who are interested in helping the children in the orphanage in heathen India, do not think your money is not spent for the best good. It means life to many of these little ones, not only in this world, but in the regions beyond. The poor wandering children of India, my heart aches for them, and yours would too, could you but once see them. May God bless you for all the silent sacrifices, for all the prayers you make for the work in that far-away heathen land.

A MISSIONARY TO INDIA.



C. W. B. M. Orphanage in India.

### The Missouri Lectureship

The Lectureship will meet in Springfield on Monday evening, April 12. The three pastors and the three churches of the Disciples of Christ in this town cordially invite all our ministers in the state to attend. The three churches will provide free entertainment for all who come. The reception committee will meet all trains, as far as possible, and escort all visitors to the First Church, corner of College and Campbell streets, where homes will be assigned. Let every one, who wishes a home while in town, write at once to any one of the undersigned pastors.

F. L. MOFFETT.  
GEO. L. PETERS.  
N. M. RAGLAND.

### How the A. B. C. Does Things

G. H. Bassett of Salisbury says: "Our school has more than doubled since the beginning of the year, and the church is not nearly large enough for it."

Showing the effect of class organization upon the foreign missionary offerings, W. A. Fite, of Fulton, writes: "One class of boys gave \$15 to foreign missions on March 7. Another class gave \$20, and another one \$35." He also says that one of the classes is responsible each Wednesday night for the prayer meeting attendance, and that there were at Sunday-school on March 14, 215 beside the college girls. This is the largest attendance at the school for a number of years.

The effect of class organization upon the dedication was demonstrated at Independence on the 21st, when a new men's class, only one month old, pledged \$1,000; the women's class, five months old, pledged \$500; the girls' class pledged \$500, and the boys' class \$250, a total of \$2,250 from the four organized classes of the school. The young women's class is planning to pay off their \$500 pledge within a month or so, and expect to pay it in cash, instead of giving entertainments or using expedients for securing the money.

J. H. BRYAN, Supt. Adult Dept.  
311 Century Bldg., Kansas City, Mo.

### Semi-Centennial Anniversary

MARCH 8-14, 1909.

The First Christian Church, Salem, Ohio, has just rounded out fifty years of history. This has been a half century of splendid achievements and glorious triumphs. For many years this church has ranked high in the state.

This congregation proudly traces its origin back to 1828, at which time Walter Scott visited the city and preached to crowded houses in the Baptist church. For thirty years the little band was visited by many of the eminent preachers of the Restoration movement. They were organized into a church March 15, 1859.

The erection of the present structure began in 1869. The basement was dedicated by William Baxter January 1, 1871; the auditorium September 17, 1871, by Isaac Errett. The lot and building with a later addition cost about \$20,000.

Many of the noted educators and preachers of the church have served the congregation. Representatives of this number are: T. E. Cramblett, president Bethany College; M. J. Grable, evangelist; Walter Mansell, pastor, Crawfordsville, Ind.; John G. Slaytor, pastor, East End Church, Pittsburg.

The church had at the time of its organization eighty members. It now numbers about 700 nominal members. The rapid and substantial growth of the congregation in recent years has caused it to become widely and favorably known. The average yearly addition of members has been about 100. The year that is now closing has been one of the most prosperous in its history. The missionary offerings have been doubled, amounting to \$750. A \$3,000 pipe organ has been recently installed. The balance on the organ was paid during the week of celebration, clearing the church of all debt. The future prospects are bright.

The following speakers appeared on the anniversary program: T. E. Cramblett, M. J. Grable, C. B. Reynolds, John G. Slaytor and

J. W. Reynolds. These services brought great spiritual good to the congregation. The pastor has resigned. He is highly commended by

the elders. He is open to correspond with good churches. Address him, Salem, Ohio.  
J. W. REYNOLDS, Pastor.

### WITH THE WORKERS

R. E. McKnight, San Francisco, Calif., has accepted a call to the church at Lodi, Calif. He will be succeeded at Gilroy by W. B. Berry who has been engaged in editorial work.

H. J. Crockett began a series of meetings at Pawhuska, Okla., March 28. Three confessions at the first invitation. The church needs a pastor and can pay a salary of about \$1200.

Sumner T. Martin, of Santa Barbara, Calif., has published a thoughtful sermon of his on "Divine Healing" in pamphlet form. He will send it to any address on receipt of postage.

Here is the record of the Jefferson St. Sunday-school of Buffalo, N. Y., for Sunday, March 21: School was large and full of life Sunday. There were 512 present—seventy-eight being in the primary, 176 in the intermediate and 131 in the adult classes. There were ten visitors and 4 new scholars. The offering was \$11.15.

The work of the church at Clarendon, Ark., is moving forward with great rapidity since A. R. Adams began work there the first of last February. The Sunday-school has doubled in attendance and efficiency, a Christian Endeavor Society has been organized, the choir has been strengthened, and the church has undertaken some enterprising methods of advertising.

A new church is being established at Toyah, Tex., under the leadership of J. L. Haddock. The church has purchased a lot and will proceed to erect a building. It has been but a few weeks since the preacher entered this field to gather the scattered Disciples for the organization.

Judging from the tone of voice the Mississippi people use in discussing the matter, we feel warranted in saying that they are going to establish a college in their state to be known as the Southern Christian College. The site hasn't yet been selected nor the money raised, but a resolution has been passed that has the ring of victory in it. Certainly such an achievement would have marked effect upon all our work in the Gulf States. Jackson and West Point are rivals for the location.

For making  
quickly and perfectly,  
delicious hot biscuits,  
hot breads, cake and pas-  
try, there is no substitute for

**DR. PRICE'S**  
CREAM  
**BAKING POWDER**

**No Alum—No Lime Phosphate**

The poisonous nature of alum  
is so well known that the  
sale of condiments con-  
taining it is prohib-  
ited by law.

The missionaries in the Philippine Islands report 800 baptisms during the past year. This is more than we have had in many whole states in this country with many times the number of workers and church buildings and all the facilities of aggressive work.

Wednesday, March 31, was a record breaker in the office of the foreign society. The receipts from the churches as churches were larger than in any other one day in the history of the society. They amounted to \$7,093. This is more than one-half of the total receipts of the year 1881, and the largest check was only \$500. The total number of churches sending offerings that day was 230.

The leaflet of the Davenport, Iowa, church, S. M. Perkins, pastor, indicates that at least a car load of good Disciples will attend the Pittsburgh convention from the three cities on the river. We shall expect them to join the Christian Century Special at Chicago, about which we haven't said much yet, but which will be a mighty good company. Here's an invitation in advance of the announcement anyhow!

Sometimes our telegraphic correspondents do not send their wire until Monday afternoon or else the company fails to deliver promptly. The following interesting report from James Small was received after we had gone to press last week: "Kansas City, Mo., March 29:—Aggregate report: Forest Ave, 51; Ivanhoe, 113; Sheffield, 22; total Sunday-school, 3,776; offering, \$107; aggregate additions churches, 28.—James Small."

The Bible school of the First Christian Church, Lincoln, Neb., had a great day Sunday, March 28. L. C. Oberlies occupied the pulpit in the morning in the absence of the pastor, H. H. Harmon. He spoke on the modern adult Bible class movement and many of the older members signed up for this class. Then followed the most enthusiastic and most largely attended school in the history of this rapidly growing church—459 pupils were in attendance and \$45 collection. This school is in a contest with the schools of Omaha, Beatrice and Bethany and ranks ahead on the number of points gained. The contest closes on Children's Day and the interest in all the schools is deepening.



## WITH THE WORKERS

Chas. E. MeVey is assisting in a meeting at Auburn, Ill.

W. H. Zenor of Iowa, has been called to the East Lincoln Church, Neb.

The church at Lawrenceville, Ill., which supports Mrs. F. E. Hagin, remains steadfastly in the Living-link column. H. C. Holmes is the minister.

Sumner T. Martin, Santa Barbara, Calif., has prepared and had printed an address on divine healing, which he offered to mail to anyone for the cost of the printing.

The church at Water Valley, Miss., where Frank M. Bare is minister, observed C. W. B. M., March 21. The pastor gave an address and the children rendered the missionary cantata, "The World for Christ." The offering was \$20.

Rosobury, Ore., B. W. Bass, minister, gave \$76.85 last year. The apportionment this year is \$100. The church has already sent \$337.80 as a church and the Sunday-school \$20.97 besides. This is real centennial progress. Oregon is making a great record this year.

Jesse P. McKnight, minister, the Magnolia Ave. Church, Los Angeles, Cal., says: "Magnolia Ave. continues in the list of the Living-link churches. The money was raised more easily than the year before, and this notwithstanding the church just a few weeks before gave over \$500 for the special work in Africa."

The Sunday-school at Chagrin Falls, Ohio, is in a flourishing condition. There were 317 present, March 21; 138 in one class and forty-seven in the young people's class, which is taught by the pastor, G. B. Evans. It is the plan of the church to build a Sunday-school annex with gymnasium and club room equipment.

The Men's Brotherhood of the church at Chagrin, Ohio, has invited W. F. Rothenburger, of Cleveland, to address them. The pastor, G. B. Evans, has announced the following interesting series of sermons for Sunday evenings: "A Man's Work in a Man's Way;" "The Man of the Hour;" "The Man of Galilee;" "Christ, the Brother of Every Man."

David H. Shields, who has done a very successful work at Salina, Kans., has resigned to accept a call to the church at Eureka, Ill., where he will begin his labors early in April, succeeding A. W. Taylor, who has become pastor of the Irving Park Church, Chicago. J. C. McArthur, an elder of the church at Salina, writes of the deep regret with which the church at Salina gives up its pastor, who has so greatly endeared himself to the hearts of the people of the church and the city.

W. Remfry Hunt writes from Shanghai:—"The work moves on steadily and effectively. The churches at Hong-Kew and Yang tsz-poo are working enthusiastically. Have sent some of our best helpers to the Bible College. Baptized six young women and married a couple this week. Shanghai is the great field for evangelism. Have set the native Christians to work, and they do well. The large field keeps me working at high pressure."

James S. Meyers, who is pastor of the North Side Church, Kansas City, Kans., has closed his second year's work. From his annual report we select the following: Three hundred additions, with no revival except home forces; financial obligations of the church met with absolute promptness; indebtedness of \$3,500 on the basement paid in full. The Sunday-school has increased in regular attendance from 100 to 450; Sunday-school offering from \$1 to \$14 per Sunday. We have three large Endeavor Societies—the junior, intermediate and senior. The C. W. B. M. and Aid Society are in a flourishing condition. The church will make Armourdale, which suffered from the flood last year, the special object of its missionary help this year, giving \$100 in money besides other assistance. An architect and building committee have been selected to begin the erection of a church building to be known as "The Temple" on our present basement.

B. L. Allen has been forced by ill health to give up his work at Kingfisher, Okla.

The West Side Church, Council Bluffs, Ia., has called G. R. Hull to the pastorate.

The church at Larned, Kans., has called D. Martin of Iowa to become their pastor.

The church at Hutchinson, Kans., has been conducting a meeting with home forces. O. L. Cook is pastor.

The Ivanhoe Park Church, Kansas City, Mo., is being assisted in a meeting by R. H. Fife and family.

The C. W. B. M. will send M. B. Wood and wife, of Hiram, Ohio, to Porto Rico as their missionaries.

A. R. Liverett, who has been serving the State Board of Iowa, has accepted a call to the church at Cameron, Mo.

The East Broadway Church, Sedalia, Mo., is to have the assistance of V. E. Ridenour, singing evangelist, in a meeting to be held soon.

The telegrams say that Breeden and Altheide are having a great meeting in Houston, Tex. There were forty-two additions the first week.

J. E. Dinger, who has been pastor of the church at Chickasha, Okla., has been called to succeed J. J. Morgan as pastor of the church at Fort Worth, Tex.

The students of Drake University have pledged themselves to raise \$5,000 toward the new gymnasium; \$3,500 of this was raised at a single assembly meeting.

J. M. Horne, of the Grant Park Church, Des Moines, has been ill. His pulpit was supplied on the 21st by Rev. Ashley in the morning and Rev. Eppard in the evening.

There have been 678 additions to the church at University Place, Des Moines, during the Scoville meetings there, and the meeting continues, is the report in the Christian Union.

J. E. Lynn, Warren, Ohio, is preaching sermons which are studies of the early church as a guide to the modern church. These sermons he announces as "dedicated to the Bible school."

The Pacific Christian, which has changed ownership, and also the form of its dress, will now become a weekly, and will be edited by D. A. Russell. We bid the new editor welcome to the circle.

Here is the record of the Sunday-school at Warren, Ohio, for March 14: Bible school attendance Sunday, 498; offering, \$13.68; Mrs. Lynn's class attendance, 41; Mrs. Griffith's 39; Men's class 37; Mrs. Snider 29; eight new scholars.

The church at Ames, Ia., has just closed a one week meeting, in which the pastor, J. T. Houser, did the preaching and the music was cared for by home forces. There were thirty-six additions to the church.

Some Des Moines Sunday-schools—Central, 1,000; Capital Hill, 500; Grant Park, 200; University Place, 1,488. With such Sunday-schools who can prescribe the limits of our work in that city in the future?

Under the leadership of J. Boyd Jones, the church at Marion, Ind., has not only cleared up all indebtedness, but has a surplus of funds on hand and is beginning the erection of a new house of worship. The preacher and his wife hold a place of high esteem in the hearts of the people for their works' sake.

Under the leadership of H. F. Burns, who is preaching for the church at Douglas Park, Chicago, and taking special studies in the University of Chicago, the church at Douglas Park will conduct Sunday evening meetings during the month of April in the Lawndale Hall, a well equipped room which will seat between 300 and 400 people. The subjects announced for the month are: "What is Your Life?" "Easter Service," "What Can Christianity do for Me?" and "Christ's Message to Men of Power." This is an attempt on the part of the church to reach a larger number of people than can be reached with the present equipment of the church.

In the meeting held at Brazil, Ind., by J. P. Meyers, of Shelbyville, there were forty accessions to the church. E. L. Day is the pastor of the Brazil church.

Pittsburgh, 1909, will mean much more to those churches who make liberal offerings for home missions than to those whose hearts are unmoved by the stirring appeals of our home secretaries.

Austin Hunter has been in a meeting at Fairmont, Ind. There were three additions the first few days. The meetings continue. This church is only a year old and does not yet have a building.

J. E. Wolfe and the church at Weston, Mo., are working most happily and enthusiastically together. Evangelist Violet is to be with them in a meeting in August, and the church and large Bible school are already working hard in preparation for his coming.

The Christian church at Famaico, Ill., has closed a meeting which was most successful. There were seventy-nine additions to the church, while there are only about 100 people in the town. The meetings were led by Rev. William Ward, whose work is highly commended.

America is the key to the grand strategy of world conquest. "As goes America, so goes the world." The home board has shown us the opportunities. We have the men and the means. Let us consecrate them to the conquest of America. No church can be true to itself and ignore the appeal of our home board this year of all years.

L. A. Chapman, of Elmwood, Neb., has received the unanimous call of his congregation to remain there another year from May 1. He reports the church making progress along all lines. Two of his members will educate and then support a native evangelist in India. The church went beyond its apportionment for foreign missions. His normal class will turn out twelve teacher training graduates this spring.

The Imperial University of Tokyo has just received an interesting offer from Oberlin University of Ohio, U. S. A. It is to the effect that Dr. King, next month, will give a series of lectures to our students for half a year on condition that the Imperial University will send one of its professors to lecture to the American students. We learn that the offer has been favorably received by our University, and if the question of expenses be settled to mutual satisfaction, the scheme will be carried out.—Japan Advertiser.



If you used your tools as often as a carpenter does his—they'd never rust. Just before putting them away, rub a few drops of Household Lubricant over them. Then they'll keep their edge and won't rust.

## HOUSEHOLD Lubricant



should be used for everything about the house that needs oiling—for sewing machines, bicycles, clothes wringers, etc. It will not corrode or turn rancid. Sold by dealers everywhere in the handy can that can be closed with its own spout.

STANDARD OIL COMPANY (INCORPORATED)

## WITH THE WORKERS

### Southern California Items

Grant K. Lewis.

There is a Men's Club at Naomi of fifty members. The organization offers the same fellowship as fraternal insurance in the lodges. They pay \$3 per week for sick benefits, and also funeral benefits. Their dues are twenty-five cents per month. They meet once a month and have program with refreshments. They will affiliate with the National organization of the Brotherhood of Disciples. This church has recently started a Sunday-school at 1450 E. 40th street. The attendance is about forty.

The church at Rialto is prospering under the ministry of Dan Trundle. They are growing in numbers and in "this grace also." They recently gave \$700 to the Berkeley Bible Seminary, and besides reaching their apportionment in the March offering they gave Dr. Dye \$100 for his work in Africa.

Mrs. Princess C. Long is assisting W. E. Crabtree in a meeting at San Diego Central Church. Reports in the midst of its second week tell of splendid audiences and twenty-one additions. Meetings will continue through March.

Colonel F. M. Chapman, one of the well known Chapman brothers, died at his home in Covina on Thursday, March 18. Mr. Chapman was well known in political, business, social and Christian circles in Southern California, and was an active interested member of the church at Covina.

The church at Glendale, under J. W. Utter, is in the midst of a building enterprise. They have a lot well located near the high school building, on which they are erecting a modern bungalow church. This property is costing them about \$5,000, and will be dedicated sometime in April.

Our Mission Church at Burbank has about forty members. E. H. Learned has for years been superintendent of the Sunday-school and the pillar on which the church rests. He has a class of nine, just finishing the teachers' training course. Graduating exercises will take place next Sunday evening. This will be a great event in the valley. Hugh C. Gibson, general secretary of Sunday-school work, and R. P. Shepherd will both be present to make addresses. So far as we know this is the banner church in the Brotherhood, having so large a class from so small a membership.

The work at Santa Monica Bay, including the joint pastorate of the churches at Santa Monica and Ocean Park, is prospering under the ministry of J. Leslie Lobinger; D. W. Mizner, of Los Angeles, supplies each Lord's Day the pulpit at each place, so that both churches have preaching regularly morning and evening.

E. E. Lowe, our minister at San Bernardino, is the best known preacher in that great county. This is largely due to the vigorous campaign last fall when he was a candidate for the state legislature. He preaches frequently at various suburban points about the city in which he lives. Last year, in spite of the financial stringency, this church raised \$1,500 to apply on its indebtedness. The secretary recently gave his home mission lecture, entitled "Uncle Johnnie Appleseds" to a house full of people, and secured pledges to the amount of \$76 to the May offering. That church will go above their apportionment for home missions this year.

Great interest is manifested in the regular monthly preachers' meeting at the First Church of Los Angeles. Next meeting comes on Monday, April 5. The lecture of the morning will be delivered by F. M. Dowling, of Pasadena; subject, "Isaac Errett, and his Contribution to the Restoration Movement." In the afternoon there will be special addresses to preachers by Frank G. Tyrrell and C. C. Chapman; also at this afternoon session R. P. Shepherd will read a paper on Christian Science and Divine Healing, which will be in the nature of a reply to the splendid, forceful paper presented last month by S. T. Martin.

E. W. Thornton is conducting a Sunday-school institute at South Pasadena Church G. Warren, A. P. Frost, W. G. Menzies, Mary Arrangements are being made for a tent meeting next month, with R. P. Shepherd as evangelist and Mrs. Princess C. Long to lead the singing.

Recently A. C. Smithers preached a most interesting series of Sunday evening sermons in which he treated the "faith healing cults." Large audiences greeted him at every service and much interest was manifested.

The "Hiram Fellowship" is the most recent fraternal organization in our churches. Graduates, students and friends of Hiram College, Ohio, gathered in number about fifty in the social rooms of the First Church of Los Angeles, and held a banquet. R. P. Shepherd presided as "toast master" and brief and witty speeches were made by Mrs. Pettit, J. G. Warren, A. P. Frost, W. G. Menzies, Mary Sacket, J. W. McConnell, and W. H. Hanna. A promising organization was formed with James G. Warren president, and Dr. Murray secretary and treasurer, and greetings were sent to President M. L. Bates.

The following churches are now receiving help under our evangelizing board: South Main St., Los Angeles, \$10 per month; West Side, Los Angeles, \$40; Budlong, Los Angeles, \$40; Figueroa Blvd., Los Angeles, \$40; Highland Park, Los Angeles, \$20; South Pasadena, \$30; Huntington Beach, \$15; Ocean Side, \$10; University Heights, San Diego, \$25; Santa Monica Bay, \$20; Temple, Ariz., \$15; Douglas, Ariz., \$16.66 2-3; Tucson, Ariz., \$30; Arizona Evangelist, \$50.

### From the Hub of the Empire State

The season for moving has not only struck our members in the cities, but preachers as well. In consequence a large number of the churches will have new ministers. Changes in pastorates will occur in Auburn, Elmira, Gloversville, Second Church Rochester, while Watertown, Throopville and several other charges are yet without ministers.

Bro. Arthur Braden has resigned a pastorate in the Auburn Church, which has been one of marked success. He has added over 200 to the membership, established a mission in a thriving locality, and strengthened the work in many ways. He goes to Keuka College as head of the department of sacred literature, assuming his duties at the beginning of the next collegiate year.

Bro. C. C. Crawford leaves Elmira to take up the work at the Second Church of Rochester. His has been a ministry of sacrifice in Elmira, but he has been instrumental in seeing the congregation housed in a beautiful modern building, well equipped and located. The growth here has been slow yet substantial. Elmira is a child of state missions.

Bro. H. H. Cushing leaves Gloversville after nearly three years of a very trying ministry. One month before he assumed the reins a quarrel among the members had resulted in the decision of the officers to turn the property over to the state board and disband the organization. Prompt work on the part of the state officials saved the church. The state secretary called a meeting of the members, heard the stories from all sides, advised action and promised to secure a new minister and give substantial aid to the reorganized body. This was the task before Brother Cushing, and to his credit be it said that he has patiently led this flock back to fellowship and united service, not only winning many of the old members back, but adding nearly sixty otherwise.

Bro. J. Frank Green leaves the state, returning to Ohio. We regret to lose him from the ranks of our ministerial brethren. His work in Rochester has been of a substantial character.

The reports from many of the city churches indicate that the financial stringency of the past months has made itself felt in the work of the winter months. Yet withal there has been marked progress throughout the state,

many being added to the membership of the various churches.

The interest manifested by the Disciples in the co-operative plans in Keuka College during this first year of the plan shows how much the churches of this state appreciate the importance of this enterprise. Bro. Lowell C. McPherson, financial secretary, has not yet been able to visit all the churches, but from those he has visited the responses have been as follows:

Auburn, First Church	\$169.01
Buffalo, Jefferson St. Church	\$116.55
Elmira, First	13.70
Gloversville, Bleeker St.	21.20
North Tonawanda, Paynes Ave.	86.55
Niagara Falls, First	72.10
Rochester, First	167.25
Rochester, Columbia Ave.	51.35
Syracuse, Central	148.20
Syracuse, Rowland	57.00
Tonawanda, First	6.00
Throopville	45.60
Williamsville	107.40
South Butler	6.60
Pompey	9.00

Encouraged by these subscriptions, Ball Bros. of Muncie, Ind., one of whom is a trustee, have offered \$1,000 provided a like amount is raised by the Disciples by May 1. Brother McPherson just writes that he has secured the amount from two out-of-state brethren. This makes over \$1,500 secured from individuals aside from the churches.

JOS. A. SERENA.

Syracuse, April 1, 1909.

John G. McGavran, missionary of the foreign society, Bilaspur, India, reports twenty-two baptisms in that field.

Allen Wilson is holding an excellent meeting in Mobile, Ala. "A conservative town," he says, "but we are winning our way."

There were fifteen additions in El Paso, Tex., during March, eleven by baptism, three by letter and one reclaimed. One of them, a young man, wants to preach. He is studying as opportunity permits. H. B. Robison is the pastor.

### FEED YOU MONEY

Feed Your Brain and it Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heart-burn and the indigestion that used to follow my meals, that the pains in my back had ceased entirely.

"My nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had gradually, but none the less surely, been restored to normal efficiency.

"Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort. "There's a Reason."

Read the little book, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## WITH THE WORKERS

The great church of Johnson City, Tenn., announces that it will be in the front rank of living-link churches this year, supporting its own missionaries in foreign, home and state departments. This great church is an example and inspiration to the churches of Tennessee and the brotherhood.

The announcement is already out for the Iowa state convention to be held in Davenport, June 21-24. A neat folder presents some views of that city with the church parsonage as the most attractive object in it. That is a costly thing to do, Pastor Perkins, all your guests will want to be entertained at that parsonage!

The home board announces that no more appropriations are possible till late in the summer. This means that many little groups of Disciples that have been praying for help from the brotherhood must suffer bitter disappointment, and possibly utter defeat. In not a few places unless the present moment is seized without delay all is lost, or if not lost must be maintained at frightful cost. If we could give our home board \$200,000 at once the situation might be relieved. The offering day approaches. Home missions should be in our prayers and our meditations in a special sense just now.

### The Springfield Union Revival

The Billy Sunday meeting in Springfield, Ill., is approaching its close with a whirlwind of excitement. Mr. Sunday's sermons on "Hell" and "Heaven" and his address to men Sunday afternoon on "Booze" drew immense throngs and were received with great emotion. Three hundred came forward to take the evangelist by the hand Sunday. The total conversions to date is close to three thousand. Often in Sunday's meetings there are as many the last week as in all the rest of the time besides. From fifty to one hundred persons have been coming forward each evening. I intend to be present several evenings during this the last week and will write the fourth article in the series for our next issue. C. C. Morrison.

### Church Extension Receipts

Receipts for the first quarter of the new year, compared with same time during 1908.

Churches.	
For this year	\$2,941.45
For last year	1,394.89
Gain	\$1,546.65
Individuals.	
For this year	\$ 9,262.80
For last year	12,308.22
Loss	\$ 3,045.42
Total Loss	\$1,498.77
Since October 1, 1908, our gain over the previous year is \$1,025.15.	

Our comparative statement shows that for the first quarter of 1909 we had a falling off in our receipts of \$1,498.77. There is a gain of \$1,546.65 in contributions from the churches, which is very encouraging. The falling off in individual receipts was due to a less amount in receipts from annuitants. We have received \$3,350 less annuity money this year than last.

The following annuities have been received during the first quarter of this year: \$500 from a friend in Oklahoma; \$250 from a friend in California; \$100 from friends in Kansas; \$1,000 from a friend in Missouri; \$2,000 from a friend in Ohio; two \$500 gifts from friends in Iowa, and \$200 from Kentucky. Remit to G. W. Muckley, Cor. Sec., 500 Water Work Bldg., Kansas City, Mo.

### Glorious Gains

The total receipts of the foreign society for the month of March amounted to \$53,878.19, a gain over March, 1908, of \$7,614.46. The receipts from the churches as churches amounted to \$41,705.48, a gain of \$1,924.55.

These gains are all the more significant for the month when it is remembered that the first Sunday in March, 1908, was the first day of the month; this year the first Sunday in March was the 7th. This is just one week's difference in receipts.

During the twenty-five days following the

offering this year, the churches as churches gave \$41,507.72, a gain of \$5,171.09, over the twenty-five days following the offering 1908. The gain in the number of contributing churches for the twenty-five days is 182. In a word, more churches are giving than ever before, and the average offerings are larger.

The record for March this year is greater than the foreign society has ever made before in that month.

The total receipts of the missionary year from October 1 to April 1 amounted to \$81,306.48, a gain of \$20,703.76, or more than 34 per cent. The gain from the churches as churches since October 1, 1908, is \$6,010.80.

The prospects are bright for a glorious year. Let us see to it that the work so well begun is more than maintained throughout the whole year. The month of April promises great things.

F. M. Rains,  
S. J. Corey,  
Secretaries.

Cincinnati, O.

### Telegrams

Tacoma, Wash.—Beginning the fourth week with 123 additions. Crim and Saxton, Evangelists.—W. A. Moore.

Houston, Texas, April 5—Great services yesterday; thirty-four added; 123 in nineteen days. Breeden and Altheide, Evangelists; Sanderson, Minister.

Albion, Ill., April 1, 1909—We have just closed a meeting of three weeks with twenty-five accessions, of which twenty-four were by primary obedience. The preaching was done by the pastor.—T. J. Clark.

Independence, Kas., April 4—Our splendid thirty thousand dollar church dedicated by Evangelist George L. Snively, Greenville, Illinois, today. Ten thousand needed, thirteen thousand five hundred dollars given. Three men united today. Snively and Leigh continue in meeting. This is my ninth year and church most prosperous, happy and hopeful.—J. A. Longston, Minister.

Connorsville, Ind., April 5—Two weeks with 108. Thirty today, mainly adults; many men. Pity to close but engagements pressing. Last night every corner of the large building and every room and vestibule crowded with great eager throngs and hundreds turned away. One of the best Women's meetings at three o'clock I ever had. Fellowship of this meeting glorious every way. Large delegation from Rushville and other points. Many visiting preachers.—Herbert Yeuell.

Bergholz, O., April 5—A large percentage of membership of 157 brought into harmonious reunion with the work here; also additions. Fourteen hundred dollars church debt raised. Mitchell caused greatest stir ever in Bergholz. Strong, forceful preaching has brought results. His lecture night drew larger audience than any in lecture course. He has turned down several lecture bureaus to remain in evangelistic work. Professor Buss who came to our people in Brother Mitchell's meeting at Mishawaka, Indiana, a former evangelist and noted cornetist and soloist has made good the flattering endorsements of the English and American press. A strong team like Mitchell and Buss should never be idle.—H. H. Martin, Elder.

Des Moines, Ia., April 5—Twenty-six added at closing invitations of our great meeting with the University Church and Brother Medbury. Total 806. Drake University with her President, Faculty and Christian students loyally co-operating. Such a fellowship is the opportunity of a lifetime. We received two preachers into our fellowship during this meeting, one Presbyterian who resigned a seventeen hundred dollar pulpit and one pastor of People's Church from Minnesota. Both came to listen and stayed to step out on the divine foundation. New converts subscribed \$2,500 for current expenses and then paid \$3,300 on dedication day. Full written report by Brother Medbury next week. About 1,652 in Des Moines campaign. Three days more at Highland Park Mission, then North Yakima, Washington.—Chas. Reign Seoville.

## Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circular disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anemia or leukoemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining it with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all part of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphide, combined with other powerful alternatives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleaning remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Michigan.

### Practical Courses for Ministers

#### THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO SUMMER QUARTER

First Term, June 21 to July 25  
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#### SPECIAL LECTURES:

George Adam Smith - Old Testament  
Cornelius Woolfkin - Evangelism  
E. Y. Mullins - Theology  
A. F. Christie - Church History.

Thirty-Five Courses in the Divinity School  
Other Courses in Other Departments  
of the University

## Independence, Mo., Dedicates \$55,000 Building

On Sunday, March 21, 1909, at 10:45 the main auditorium, the galleries, the Sunday-school auditorium and the Sunday-school rooms were packed to their utmost capacity. In all this great crowd there was but one aim, one purpose, one desire, "We must lift the debt to-day," a debt of \$30,000. It seemed an enormous sum to raise in an hour's time—\$30,000; and then, too, the members had just finished paying \$25,000 on this new church home. F. M. Rains delivered the dedicatory sermon.

After complimenting the congregation on their handsome structure of brick and wood and stone; and after paying a high tribute to the memory of Alexander Procter, he delivered a sermon from this text: "The kingdom of God is not meat and drink." It was just the sermon for the occasion; strong, forceful, bright and hopeful. Brother Rains was just the man for the occasion; he understood the people, he fully appreciated the situation, and within an hour by tact and skill, and by joke and device, he had brought to pass that which all hearts so much desired—the debt lifted. Not the \$30,000 but \$31,000 had been subscribed. The largest individual gift was that of \$5,000, the next \$2,000, then the Ladies' Aid came forward with a pledge for \$1,200, the Sunday-school \$1,000, the Twentieth Century Bible class, composed of business men of Independence, \$1,000, the Young Men's class \$500, the Priscilla class \$500 and a class of younger girls \$500, which together with the smaller pledges and the cash collection made up a grand total of \$31,000.

At 3 o'clock a fellowship meeting was held. This was a most interesting one, and it served as an index to the fraternal relations and kindly feeling of all the churches of Independence, and of the sister churches of Kansas City. Rev. C. C. McGinley, pastor of the First Presbyterian Church, represented the Ministerial Alliance of the home churches and in a few choice words gave greetings. The Rev. W. F. Richardson, pastor of the First Christian Church at 11th and Locust, brought the message from the Christian churches of Kansas City. He spoke of the close relations that have always existed between the First Christian Church and the church at Independence, and said that it was due in part to the warm personal friendship of the two men who had served these churches so long in the past, the Rev. Alexander Procter and the Rev. T. P. Haley.

The Rev. H. A. Denton, secretary of the American Missionary Society, spoke briefly, impressing upon the people the fact of their larger possibilities and great responsibilities. Then the pastor, the Rev. L. J. Marshall, spoke in behalf of the congregation, returning personal thanks for the kindly messages.

As you go into the building by the west entrance, on your right is the main auditorium with two galleries overlooking it, and on the left of the spacious hallway is the parlor, which is furnished with handsome rockers, rugs and pictures; back of the main auditorium is the Sunday-school auditorium with twelve individual class room and a baptistery opening into it, six of these class rooms help to make up the gallery. By raising a heavy curtain the Sunday-school auditorium and the main auditorium can be thrown into one large room, with a seating capacity of 1,200.

On the second floor, in addition to the individual Sunday-school rooms, there is a room fitted up for the Ladies' Aid. It is furnished with sewing machines, sewing tables, a sewing cabinet, chairs and a beautiful rug. There are two other large rooms on this floor, now being used as class rooms.

Under the entire building is a basement. It is here that we find a large assembly room, which will seat 350 people. It is fitted up with lights, chairs, a raised platform, and two dressing rooms. The basement also contains the kitchen, serving rooms and various store rooms.

All other departments of the church are alive and at work. The congregation is united, happy and hopeful.

MRS. MARY T. BERRY GALLOWAY.

## Pittsburg News

W. R. Warren, our centennial secretary, never knows when he is tired. As the time approaches for the great celebration he is literally taking it to bed with him. The work of getting up the program, of corresponding with the state and national papers, the interest of colleges and missionary boards, the halls in which the Centennial is to be housed, the judicious dissemination of information both to the state and far-and-wide to all the states, suggest some of the lines demanding his time and attention. He is not exactly Atlas carrying the world on his shoulders, but we over here in Pittsburg feel mighty sure that the burden of the great Centennial will rest upon his shoulders until after October. Furthermore we feel sure that in this matter of preparation no one could have a more loving interest, nor larger visions than he has. He is the man of the hour, and amidst all the obstacles that have confronted him, he has remained undaunted, and in the end all things are going to work out to a most glorious conclusion.

Twenty-five were present at the Book Room, Monday, and the meeting was one of very considerable interest. Among some things to be noted are these:

Beaver, with S. E. Brewster as minister, had 209 present in the Bible school on the 28th. This is the largest attendance in the history of the school. The Men's Bible Class has grown from three in September last to fifty-two. W. G. Winn of Hazelwood announced an Adult Bible Class, starting with twenty-two men. Bellevue meeting resulted in thirty-six additions. Brother Lloyd speaks in the highest terms of the work of Brother and Sister Kendall. The people were charmed by the splendid Bible drills by Sister Kendall. D. R. Moss reports has pleasant Sunday afternoon service for men as constantly increasing in interest. Evangelist W. H. Pinkerton reports twenty-seven confessions at Greensburg up to date. Evangelist F. A. Wight is in an evangelistic campaign at the Fourth Church, Pittsburg. Squirrel Hill has had some showers of refreshing in the evangelistic efforts of Geo. W. Knepper. F. M. Gordon of Knoxville announced an attendance of 531 at their Bible school. They simply don't know when to stop up there. One of these times they will be aiming for a thousand. The Home Missionary Rally will be held Monday next at the East End Christian Church under the direction of W. J. Wright of Cincinnati. 203 Bissell Block. O. H. PHILLIPS.

## Pittsburg's Dependent Children

On the northern side of the Centennial Quadrangle and facing it is a large ivy-mantled building set in spacious grounds. The inquirer will learn that it is the Western Pennsylvania Institution for the blind. Last year seventy-three boys and forty-nine girls were being educated here. Their industrial work received the first award in the Jamestown Exposition. The property is worth a half million dollars, and the state gives \$30,000 a year for its support.

We have just come through a whirlwind campaign fostered by the Chamber of Commerce, and energetically supported by all the newspapers. It realized \$300,000 for the erection of a new building for the Newsboys' Home.

On the north side, in Termon avenue, is a handsome building known as the Home for Colored Children.

Going back and forth between the Centennial Quadrangle and the downtown district on the Forbes street cars, you will notice the Children's Hospital and a free dispensary. In Edgewood, one of our eastern suburbs, is a splendid institution for the education of the deaf and dumb.

On Anderson street, north side, there is a Protestant home for boys.

There is an Episcopal church home for orphans, another Protestant orphan asylum on the north side, a United Presbyterian orphans' home in Wilkinsburg, a home for wid-

ows and orphans of Odell Felt, a Lutheran orphanage on the German Protestant orphanage, Lebanon, one of our southern.

There are several other private summer homes and fresh air courses there are a number of orphanages, one of which raises the largest in the world.

There are a number of day temporary homes.

At No. 3 Fulton street is the Kingsley House, one of the best conducted social settlements in the country. It is in the midst of a densely populated tenement section, and ministers annually to hundreds of boys and girls.

Provoking One Another to Love Work.

The above partial list of independent children in the center, where accidents are multiplied the daily, will prove suggestive in the way to the thoughtful Christian.

When we go up from all parties to celebrate the Centennial of the Apostolic Christianity, shall we be impressed by the fact that other before us in restoring certain Testament life and service? We be well for us to make haste on the plea by establishing some in mercy in the centennial city?

Our Easter Opportunity

Among the March offerings missions this year was one from a struggle that had suffered sorely from the financial depression. By a mistake envelopes with their coins were sent to the Centennial office instead of Cincinnati. There were eight or ten of them, and the aggregate contents amounted to 63 cents. Possibly this was the largest offering received by the Foreign Christian Missionary Society this year; outstripping even the double and triple Living Link churches. Let us encourage all the children whose parents are still with us whose homes are yet secure to have a fellowship with the little ones that lack abundance. It is Easter morning, and a hundredth time it has come around we promised our Savior that we would restore all things in the church to harmony with his mind. Let us set a child in the midst as he did and win his full approval at last.

W. R. WARREN, Centennial Secretary.

## SISTER'S TRICK

But it all Came out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength. I mocked at Postum and would have none of it."

"One day my sister substituted a cup of piping hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine but my sister told me I was drinking Postum for fear I might not take any more."

"She kept the secret and kept giving me Postum instead of coffee until I was stronger, more tireless, got a better complexion, my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice in telling the good this cereal drink did me. I will not try to tell it, for only after having used it can one be convinced of its merits."

Ten days' trial shows Postum's power to rebuild what coffee has destroyed. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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